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# EDUCATION AND TRAINING,

*Considered as a Subject for State Legislation;—together with Suggestions for making a Compulsory Law both Efficient and Acceptable to the People.* By

A PHYSICIAN. John Churchill & Sons, New Burlington Street, London.

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## EXTRACTS FROM REVIEWS.

"Although the question of general education may be considered to be excluded from the pages of a journal like ours, yet so many of our readers are interested in the point that we cannot refrain from bringing under their notice the very clever and suggestive essay which lies on our table. We are ignorant of the author, but whoever he may be, he is evidently one who has given careful thought to the very important question he deals with, and who therefore deserves to be listened to whatever may be his views. These views, so far as we have gathered then, are distinctly favourable to a compulsory school education, and to a farther development of the means of education provided for the poor by the state. The author is an erudite and vigorous writer, who drives home his cleverly pointed conclusions, with skillfully-applied force."—*The Popular Science Review*, October, 1868.

"The author of this well-written and thoughtful essay is in favour of compulsory education."—*The Athenaeum*, July 18, 1868.

"By affording uniform assistance to schools of all denominations, and leaving every parent at liberty to select the school for his children's education, the physician's scheme avoids many difficulties that would attend any attempt to bring together in common schools the children of all denominations. That his proposal is open to objection is likely, but it points to the arrangement that will probably be made for the universal instruction of our poorer classes. Rated at its lowest worth, this book deserves attention as an indication of the spirit and way in which many liberal laymen are preparing to deal with one of the most perplexing and urgent of social questions."—*Athenaeum*, July 18, 1868.

"Every light that can be thrown upon the topic of education in its bearing on the destitution and demoralisation of the lowest section of the English population is to be warmly greeted, and the more so when it is reflected from the daily experiences of a thoughtful physician. The author of this work on Education and Training is in favour of a severely compulsory scheme. Assuming the propriety of such a scheme, which we have not space here to discuss, but which we think involves many other and more complex considerations than those treated here or quoted from Mr. Mill, the physician's actual view of a general system of education seems to us practical, and founded on a deep view of what popular education might be, and ought to be."

"All existing machinery could thus be turned to account, and the scruples of the fewest possible persons offended."—*The Westminster Review*, October, 1868.

"The author descants very forcibly on the responsibility of parents and of society for the education and training of children, sets forth plainly the evidence of deficient education and training in the country, points out what efforts society and the state have made thus far to mitigate the evils of deficient education, and finally puts forth a scheme for the general education and training of children. He has evidently very much at heart the cause which he pleads so earnestly, and it is equally evident that he has considered carefully the details of the scheme which he recommends."—*The Journal of Mental Science*, October, 1868.

"We notice this work, not because it is medical in subject, but because its author is a physician, and it is a credit to our body that so many of its members interest themselves in questions of general philanthropy. The work is divided into four chapters."—*Medical Times and Gazette*.

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"This book will well repay the trouble of perusal, both on account of the valuable information brought together in its pages, and for the comprehensive, liberal, and yet conservative character of the several suggestions proposed in it."—*The Public Health*, July, 1868.

"Having shown what efforts have already been made by the state and by society to supply tuition for the rising generation, and pointed out their lamentable inefficiency to stem the everflowing tide of evil, he urges warmly the absolute duty of government interference to compel every parent and guardian throughout the kingdom to fulfil their obligation towards the children under their charge."—*The Weekly Dispatch*.

"The author of this book has evidently thought much over his subject, and he writes as one who is in earnest."—*The Record*, October 2, 1868.

"One of the most important chapters in the physician's book relates to the value of practical training. We permit an immense number of children to be dragged up each year in a manner which is necessarily fatal to all hopes of converting them into useful citizens. Practically the nation forgets the truism—that unless we can train the young in moral habits, we can make little impression by moral exhortations." . . . "The accuracy of the physician's view is unassailable. It flows from a true conception of physiological laws, according to which the exercise of an organ is essential to its strength and health."—*The Weekly Times*, May 24, 1868.

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BY

A PHYSICIAN.

[Thomas Hawksley]

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IF an apology be required of a Physician for publishing views on a subject not directly connected with the science of medicine, he may fairly plead that no man's daily path in life is beset with more abundant evidence of the countless ills which flow from the want of education and training, and common humanity alone would supply him with sufficient motive for the emphatic utterance of his testimony ; but love of country and anxious thought upon the stirring and troubled times in prospect, may also excuse the public expression of strong convictions respecting a question of paramount importance to the welfare of the community.

John Stuart Mill has said—"Let not any one pacify his conscience by the delusion that he can do no harm if he takes no part, and forms no opinion. Bad men need nothing more to compass their ends than that others should look on and do nothing. He is not a good man who, without a protest, allows wrong to be committed in his

name, and with the means which he helps to supply, because he will not trouble himself, and use his mind on the subject." \*

That the times are stirring and demand the thought and work of all the friends of order and true progress, is manifest by a very little reflection. If we were ignorant of the facts, and were told that the human race with all its inherent love of power and conquest, had flourished on this scene for many thousand years without making any very important addition to its physical and advancing forces ; and then suddenly within the last fifty years had experienced a development of power which enabled men to travel three or four times faster than they ever could before ; to carry burdens fifty or a hundred times heavier than their predecessors, and to speak to each other through intervening spaces many thousand times more apart than before, not to speak of other important accessions, such as to the powers of offence and defence and of the beautiful services of light,—such a statement would be thought incredible and absurd.

The warriors of science who captured for us the invisible and imponderable forces of heat, light, and electricity, and turned them to our use, could never have imagined the importance of their victories, nor the extent of the revolutions they

\* Inaugural Address at St. Andrews, 1867.

would effect in the material, social, and political institutions of the world. They could not foresee the flood of letters and literature that would overflow the population as a consequence of the operation of those discoveries, nor could they predict a result evident now—the rousing into activity the spirit of human progress in the masses. But so it is, and like all forces that make up for the insignificance of the individual units by the preponderance of numbers, it already constitutes a power which cannot be arrested. Capable alike of advance and retrogression, according to the nature of the directing influence, it knows neither rest nor fixity; agitation signals its approach, noise and tumult attend its march, and the ancient barriers of rank, wealth, and arbitrary law no more resist its attack than do wooden walls the modern missiles. Denied a free passage, the explosive force of heat may engulf a city by earthquake, or smother it in lava and ashes; but well directed it ministers with equal efficacy to the health and happiness of man. It is not otherwise with the force of popular movement,—once set in action no ordinary influence can arrest its course,—laws and constitutions may fall before it, and beneath its desolating flood it may destroy kingdoms and bury the cultivation and the treasures of ages. But when well directed and controlled this same force becomes



harmless and benign, it increases the stability of governments, it will heighten the glory and enlarge the usefulness of all that is sacred, good, and venerable.

What then is the controlling influence? Where is the cunningly devised engine that will hold and safely employ for the general benefit this irresistible force?

*The controlling influence is the superior force of truth, and the engine is education and training.*

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## CHAPTER I.

### *Of the Responsibility of Parents and of Society for the Education and Training of Children.*

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“Oh! if when we oppress and grind our fellow-creatures, we bestowed but one thought on the dark evidence of human errors, which like dense clouds are rising, slowly, it is true, but surely, to heaven, to pour their after vengeance on our heads—if we heard but one instant in imagination the deep testimony of dead men’s voices which no power can stifle, and no pride shut out—where would be the injury and injustice, the suffering, misery, cruelty, and worry that each day’s life brings with it?”—DICKENS.

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UNCEASING change and progressive development is the condition of all natural objects. Physically and morally the world presents a diorama of advancing phenomena and events, in which man is not a spectator only, but an actor also; he is not allowed to originate a single being or force, but it is his province and privilege to influence and determine the progress and course of many of them.

It is remarkable that while man is the only known intelligent modifier of nature’s work, he is also the only discovered agent to whom is

entrusted the power to reverse, delay, or prevent, the naturally forward movement of creation. Herein consists the great distinction between man and other creatures, in the prerogative of will, or the faculty of choice and of rule, influenced not by instinct but by reason, and limited by responsibility.

Another important feature in human operation is the unalterable character of its results. This may be due to the rapid march of the phenomena on which man operates, which presenting themselves only for a short season, pass away from him for ever, improved or deteriorated by his influence, and extending the good or evil thereof throughout the tides of eternity.

*Nescit vox missa reverti.*

From the smallest and meanest operation of the human will to the highest, there is some addition made to the growth and condition of the operator and of the surroundings on which he acts; for weal or for woe, for beauty or deformity, an impulse has been given, which must go on spreading its undulating waves wider and wider to the last day—"And the dead were judged out of those things which were written in the books, according to their works."

Dickens writes—"We need be careful how



we deal with those about us, for every death carries with it to some small circle of survivors thoughts of so much omitted, and so little done, of so many things forgotten, and so many more which might have been repaired, that such recollections are among the bitterest we can have. There is no remorse so deep as that which is unavailing; if we would be spared its tortures, let us remember this is the time."

Hence the responsibility of human will and action. We cannot be neutral, the only question is, what shall be the imperishable mark that we leave on the objects of our responsibility? What developments in the future shall greet us? Shall we view on the beings around us the jagged and unsightly scars of rebellion against the dictates of reason and conscience, and be appalled by the overwhelming maturities of error and wrong, that like the haunting spirits of murdered men may never leave us—or shall we see the fruit and blossom of good grafts and careful culture, and enjoy the beauty and harmony of God's uninjured and perfected creation?

There is no domain of human power and responsibility to which such reflections apply with more force and feeling than to that of child-mind.

In this chief work of creation we are presented in the aggregate to the phenomenon of

a great cloud of nascent spirits, reminding us in their beauty and innocence that they come as gifts from the bosom of the Perfect; they rest with us for a time, and expand in our presence into the intellectual strength of the man, and the moral power of the Christian; or they are blighted in the germ, or deformed, or diseased in their growth, by our bad example and neglect; or by our false and vicious teaching they acquire the tastes and habits of the brute or demon. In either case the season of child-mind passes by and leaves us to perpetuate the good or evil acquired by association with us.

The budding faculties of the child-mind, like green shoots springing straight up for light and air, are quick and grateful for the care we bestow on them, and the goodness of the conditions by which we surround them. We have no right to plead the doctrine of original sin as an excuse for supineness in cultivating the moral faculties of children; it is not the business of parents or of any human authority to predict the failure of human effort, on the contrary, we must work as if the results were under the control of our good and careful management. Our Saviour said—"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

From seven years of age to fifteen marks a period in which more can be done to secure the future hope and promise of a life than at any other. The mind is then full of inquiry, the memory active, the observing faculties strong, the influence of example and of habit immense. It is the season of intellectual and moral seed-sowing, for at this period the mind is most receptive of instruction, and takes the impress of the order in which the fruit and flower shall flourish. The reflective faculties, like the power of habit, strengthen as they go on. Thus it is that, at the beginning, good habits are as easily acquired as bad; but, later on, habit acquires more and more strength, until at last it appears to be incorporated in the very nature, and to be almost incapable of alteration. Horace says—

Nunc adhibe puro  
Pectore verba puer: nunc te melioribus offer.  
Quo semel est imbuta roens, servabit odorem  
Testa diu.

What a momentous period for the child-mind! On the degree of care, and the kind of surroundings afforded by its human guardians, depends its future happiness or misery! By neglect and ill-treatment it may be cast out of the parental nest, like the fledgling with imperfect wings and undeveloped beak and claws,



unfit to sustain life, and ready to fall a prey to the first enemy. On the other hand, by suitable culture the intelligence and will of the young may be made reflections of the Divine likeness, and it is very probable that supposed failures in this respect are commonly due to neglect of the power of habit—that is, the training has not been sufficiently associated with the teaching. It is one thing for a child to learn how a thing is done, it is quite another to be so practised in doing it that difficulty has passed away, and the new acquisition has become an easy habit. There can be little doubt that habit is the key to success in every acquirement, whether in arts, intellect, or morals. It is recognised in art, for who expects to become a painter without persevering practice of the pencil after the mode of using it has been learned? Who dreams of being a musician without great devotion to the instrument long after the art of playing and the theory of music have been acquired? Yet how rarely do we reflect that moral precepts only inform the mind, and do not of necessity influence the will—that to become truthful, honest, self-denying, self-dependent, and morally courageous, so that under trial and temptation these qualities may be found real working powers, the young mind must have been well practised in their use.

Without such training, and left to itself, every day's experience demonstrates the ease with which the moral faculties degrade, and lose the hope and nobility of life. To give a child the little accomplishment that may excite vanity, without the experience which has made it understand that the value of a thing consists in its usefulness, might lead only to conceit and idleness. To give the desire for refinements and luxury without the conviction that such objects are the rewards only of industry, skill, and perseverance, might excite the idea of obtaining them by deceit or violence. To light up a taste for the beautiful without habituating the mind to patience, moderation, and self-denial, would probably produce sensuality, improvidence, or insanity.

Even in the upper and middle classes, with the advantages of a polished education, the effects of deficient moral training are lamentably observable. What else will account for the fact that so many persons, under the circumstances named, to whom the virtue and the good policy of truth, honesty, and honour, are trite and unchallenged truisms, act as if life had no duties and no responsibilities. Surely the times are marked by an unusual amount of sham and deceit in classes that in former times were not so distinguished—a state of things that betrays a

wide-spread shallowness and feebleness of mind, a complete want of earnestness and sincerity of feeling, an infirmity or unwillingness of thought that cannot or will not entertain probable evidence, and will accept nothing that has not the gross proof of hardness to the touch, and extension or colour to the eye—a condition of intellect that is satisfied to sleep or dream away existence in novels and sentiment, as unreflecting sheep browse on easy pastures, that is amused by “chaff,” and finds its highest satisfaction in practising the vain impostures of finery and trickery to obtain the passing admiration of the thoughtless. Or, in other quarters, a like shallowness of mind that permits the weak subjects of it to run after the phantom of wealth, in blind haste throwing away the sterling possessions of honesty and truth, and casting in their lot with the low blacklegs of the abandoned crew, regardless of the wide-spread ruin and misery they inflict on thousands of their fellow-creatures by bubble companies, false accounts, and other villanies.

Surely, had these men been trained in the ethics of gentlemen, to say nothing of the higher principles of religion, they would not thus break caste, and descend to the contemptible level referred to. The same want of earnestness and unrealising apprehension of truth, the



same childishness of mind that clutches a glittering bauble, only can explain their folly.

But leaving illustration of the disastrous consequences of want of moral training in conjunction with education, let us return to the consideration of the training itself.

It is of the greatest importance that we take advantage in educating children of the power of habit, for by so doing when they come on the stage of life as independent actors they will most probably practice the laws of truth, honesty, and self-denial, by choice and inclination, and will thus save themselves from the suffering entailed by collision with the barriers of social law and order. Happy in themselves and useful to others, they will go straight on to success in life. From such members of the community society has nothing to fear; let them be ever so poor and low-born—the hewers of wood and the drawers of water—and let them possibly have an ambition above their station, all the better; ambition injures no one and is lawful to all; it is only when ambition seeks the attainment of its ends by unlawful means that it becomes reprehensible and dangerous. True knowledge and training, on the other hand, advisedly discard all means of this kind, as not only bad in the abstract, but inexpedient and impolitic in the practice.

These observations refer to many a debated question in psychology, morals, and metaphysics—questions of specific difference, of free will, of responsibility, and others, about which much diversity of opinion exists, but the view herein expressed is the one consistent with all knowledge, natural and revealed, and has this advantage over others that, whether men will believe it or not, practically they all adopt it, for the social laws which are necessary to the protection of every man's life and property are founded on the assumption of individual free will and responsibility. But for this assumption it would be most unjust and illogical to punish any offender for any offence, for every criminal would plead irresponsibility and necessity.

Few persons, it is believed, will dispute the influence of teaching and training over the minds of children, and of the power of implanting vigorous and healthy action of the will, commonly called good habits, both in the intellectual and moral constitution of the mind. Few also, it is believed, will disallow the responsibility of parents, and in the absence of parents of society, to fulfil this great and all important duty for the children entrusted to their care. Yet there is probably no stronger example of the extraordinary shortsightedness and perversity of human operations than is exhibited in the common ex-

perience of the management of children. Parents of the quickest sensibilities and warmest affections mourn and distress themselves about every little bodily pain and accident befalling their children, but appear to be quite blind and insensible to the danger of evil associations and of bad habits, of the blighting of the noblest faculties, and the deforming growth of the low and criminal ones ; they seem to have less dread of the sure sorrow and suffering that must come to them under such circumstances than the dwellers on the brink of craters have of earthquakes. Such is their conduct in this respect that in the light of common-sense it might be supposed that the object and end of parental rule and nurture was to produce models of vanity and vice, bravos of shame, and leaders of crime.

When we smile at the absurd folly of the bird that, to escape danger, hides its head in the sand, ignorant that it has only shut out the view of the enemy, it would be well to ask ourselves whether, in the most important acts of our lives, we are much wiser than the unreasoning ostrich? For it would seem that we are for ever running away from our real enemies, and blinding our eyes with the dust and rubbish produced by the wear and tear of the machinery of life, leaving all that is vital to take care of itself.

But education and training are not only neces-



sary to develope the true ends of our being, they are essential also to the supply of our every-day wants, for whatever employment in life a man may have, he will fulfil its duties better and more successfully in direct proportion to his intelligence, and the goodness of his moral character. So true is this, that it may be confidently affirmed in the case of any healthy man or woman in want, that the cause of their indigence is either ignorance or vice; and as the want of education and the acquirement of vicious habits are generally due to the defect of early teaching and training, so every pauper is a living reproach to his parents, or to the community in which he was born and reared for his helplessness—a reproach which is greater still when, in addition to a pauper, he becomes a criminal.

If such be the importance to individuals and to society of teaching and training the minds of children, and as at that age the responsibility of the work rests, not upon them, but on their parents—or in default of parents on the community—it becomes an important question to every responsible subject in the State, as well as to the State itself, to ask, how the duty is performed.

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## CHAPTER II.

### *The Evidences of Deficient Education and Training in the Country.*

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“Sunt lacrymæ rerum, et mentem mortalia tangunt.”

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COMMON-SENSE would lead us to expect that ignorance would be allied to want. Man is introduced into the world under conditions wholly different to those of the animals beneath him ; the latter need to follow only the instincts of their nature to live and prosper, but man requires sources of warmth that must be obtained not by instinct but intelligence ; and in few parts of the world could he survive without employing the same intelligent faculties to procure and prepare his food and shelter. His fearfully and wonderfully made organism exposes him to more disorder and disease than other creatures ; and not instincts, but years of intelligent observation, deduction, and induction have led him to adopt the various

remedies that in so many instances cure those diseases.

It follows that in direct proportion to the elevation and cultivation of his intellect by personal and transmitted experiences, so are his abilities strengthened and multiplied for obtaining the means and appliances of life.

Common-sense, moreover, might predict that as population increased and the arts of civilised life extended, so the standard of intelligence in the masses must be raised if it were expected to keep pace with the increased demands for skilled labour. Otherwise the members of the community whose subsistence depended on labour or service would be put to great disadvantage in the competition for employment; if they were not trained and educated up to the requirements of the times, it must follow that the incompetent will be left behind to languish in idleness and want—the waiters upon charity; or they will become the enemies of law and order, wretched in themselves and scourges to society—paupers in the first case, criminals in the second.

The old excuses for pauperism, that of an overstocked labour market, and of the introduction of machinery rendering human labour unnecessary, are not often repeated now, the fallacies affecting them are too apparent. On the contrary, it is pretty generally acknowledged that the progress

and prosperity both of a people and a nation are associated with a tolerable density of population, that poverty and barbarism, on the other hand, are attached to a sparsity of people. Competition is useful to all, and the same intelligence and probity that will do well where occupation is possible will give to the subject of them the enterprise and ability to migrate to other fields in the rare instance of a really over-stocked labour market.

Machinery, so far from being an impediment to employment, is the artisan's and labourer's best friend; for, like an irresistible plough, it goes through the field of labour, turning the hard and unproductive soil into new and fruitful gardens of industry, performing for him the rudest and least grateful tasks, and leaving to him the higher, the more agreeable and remunerative ones. Locomotion by steam, and telegraphy by electricity well illustrate these results of machinery. Within the last thirty or forty years these two instances of harnessing machinery to human labour must have given employment to thousands for every hundred men engaged in that kind of industry before, and not only multiplying in this marvellous proportion the number of the employed, but at the same time elevating the character of the employment, and making it more remunerative.



It is clear that if want and suffering exist among the labouring classes we cannot assign as causes of them either an over-stocked labour market or the use of machinery ; we are, therefore driven to inquire whether the cause that common-sense would predict as the probable one, that namely of deficient education and training, be really the explanation of them ?

We first obtain evidence that considerable numbers of the population in this country are so entirely without education that they cannot write. The Registrar-General adopted the ingenious test of ignorance derived from the ability or inability of the men and women to sign their names to the marriage register, and it is found that the counties exhibiting the highest number of criminals possess the fewest number of men and women who can write. The number of men who signed with marks, because unable to write, in England and Wales in 1866 was 22·5 per cent., or nearly a quarter of the whole number who married.\*

\* EDUCATIONAL STATISTICS.—Now that so much attention is being paid to the great work of education, the proportion of men and women in different parts of Great Britain who were able to sign their names to the marriage register merits attention, seeing that it points out the localities where educational effort should be more particularly directed. The reports of the Registrar-General show that the value of this test has been misunderstood. It has been suggested that young women are nervous in the presence of the clergyman, so make marks when they are able to write their

We next find evidence of the direct connexion between ignorance and crime.

The judicial statistics of 1863, inform us that 35 per cent. of the convicted criminals could neither read nor write, 60 per cent. could read and write imperfectly only, of  $2\frac{1}{2}$  per cent. the question was not ascertained, and 2 per cent. only were well educated. The probabilities are, that all these unhappy beings had received less training than teaching.

names. But, supposing this to be the case, the test is still available for purposes of comparison, as the timidity which prevents some men and women from writing their names, or the vanity which prompts others to try who can scarcely put letters together, must be almost equally powerful in different counties. But against any women deducted from the ranks of ignorance on the ground of nervousness, must be set a large number who write their names so badly as to prove that they have no command over writing for any useful purpose. The value of this test has also been questioned upon the ground that it is in itself no proof of education, and no doubt many of the men and women who cannot write may possess great intelligence and have acquired many useful arts; but thousands, on the other hand, who read and write are otherwise indifferently educated. In the absence of an examination of the adult population of Great Britain, the proportion of persons able to sign their names in writing may be safely employed as a test of elementary education. Turning to the Scottish Registrar-General's report lately issued, the advantages of the Scotch system of education over those of England become strikingly apparent. It is impossible to say how much Scotland owes to her system of schools and to the Universities, which are accessible to the youth of the kingdom. One in nine of the men and one in five of the women signed with marks in Scotland, while the last report of the Registrar-General for England shows that one in four of the men and one in three of the women of England and Wales could not write their names in the marriage register.—*The Times*.

In the year 1866 the proportion of criminals who were entirely uninstructed, or able to read, or to read and write very imperfectly, was 96·3 per cent., or about 48 persons only in 10,000, who were educated.

In reference to pauperism the census tables give us the same kind of information, namely that the persons who most frequently become dependent on charity, and the occupants of the workhouses, are those who in the social scale are the least educated. Of 43,343 persons in workhouses, the occupations were—

Of Agricultural and Farm Servants—							
Men and Boys	-	-	-	-	-	-	8,285
Women and Girls	-	-	-	-	-	-	1,388
„ Labourers, undescribed	-	-	-	-	-	-	5,324
„ Domestic Servants—							
Men	-	-	-	-	-	-	647
Women	-	-	-	-	-	-	14,461
„ Charwomen	-	-	-	-	-	-	2,699
„ Washerwomen	-	-	-	-	-	-	1,663
„ Milliners, Dressmakers, and Seamstresses	-	-	-	-	-	-	2,603
„ Shoemakers, both sexes	-	-	-	-	-	-	2,133
„ Tailors	-	-	-	-	-	-	942
„ Cotton Manufacturers	-	-	-	-	-	-	2,103
„ Seamen, Merchant Service	-	-	-	-	-	-	848
„ Soldiers and Chelsea Pensioners	-	-	-	-	-	-	207
							<hr/>
							43,343
							<hr/>

These data would appear to be sufficient to determine our conclusion that the fruitful and most frequent cause of want and misery is the deficiency of education and training.

If therefore, we want to know the amount of that deficiency, we may expect to obtain a fair indication of it by finding the amount of pauperism and crime in the country.

If we should find the extent of these social evils moderate, the intelligence and good training of the community may be safely affirmed; on the contrary if found considerable, it may be as certainly predicted that, *pro tanto*, such a community is nursing the potent and fruitful forces of its own suffering and destruction.

The Poor-Law Reports furnish us with the following particulars of the amount of pauperism and the number of criminals in England and Wales. Taking the mean of the 5 years, 1862 to 1866, we find the numbers following:—

	In England and Wales.	In London, the average number found in each quarter of the year for 1866.
Paupers, In-door and Out-door— Mean of 5 years from 1862-6 -	976,032	108,822
Vagrants, of whom about 1,500 every night sought shelter in London alone in January, 1867, which may represent 9,000 a year for London, and 20,000 at least for England and Wales - - -	20,000	9,000
Convicted Criminals, the average of 7 years for England and Wales -	15,088	1,638
	1,011,120	119,460



These statistics show us that 1 in 20 of the whole population of England and Wales are existing in the most extreme state of want, ignorance, or crime, and judging from the evidence of the clergymen, medical men, and others, who have worked most among the poor, we must conclude that half the whole population are living from hand to mouth, and in a state of poverty which is liable to land them in pauperism, on the occurrence of any unusual strain on their resources from want of employment, severe weather, or sickness.

To bring home our realisations of the facts connected with this fearful condition of our body social, let us refer to a few extracts from the most reliable authorities of the day who have examined them.

The *Times*, in an article dated January 18, 1867, says—"It is a terrible story that reaches us from Poplar, Limehouse, Shadwell, and the adjacent districts; 9,000 persons in Poplar alone, received parochial relief last week, against 3,000 in the previous winter. Between 12,000 and 16,000 persons are receiving charitable or parochial relief in the same parish. \* \* \* If we were to publish every letter which reaches us, our columns would be overwhelmed with a perfect wail of distress. To any one who was ignorant of the organisation of the metropolis, it would seem as if there was no provision whatever for

the relief of the London poor. Every incumbent of a poor district is at his wits' end. He is surrounded by women and children shivering and starving, he seems not to know where to turn, and he cries out to the public in general to send him some help somehow. \* \* \* The result is a wholesale largess from the public, and a general scramble among the hungry applicants. \* \* \* In districts to which the gentleman, or even the man of business, rarely penetrates, amid long streets of dingy two story houses, swarming with children, in neighbourhoods so poor that even the organ-grinder avoids them as hopeless, the poor-rate collector is always going his rounds, calling and calling again on the petty householder, remonstrating, threatening, leaving summonses, and preparing the way for the law to enforce on the struggling citizen the support of his destitute brethren. As winter approaches, the workhouses of these unions are besieged by a clamorous crowd demanding relief, and the most sternly economical guardians are forced to administer largely from the hardly collected funds to a poverty which will take no denial. Poor-rates of 4s., 5s., or even 6s. in the pound, are not uncommon in districts where, with the exception of a few clergymen and doctors, scarcely a single person, even of the middle rank of life, resides."

The Rev. Mr. Rowsell, a member of the Mansion House Committee, said he had seen persons sinking in their rooms in visits he had made to those districts (Poplar, Limehouse, Bromley), and yet would not go out to seek relief from the parish. Often they had only one garment left. On these visits he never saw so many naked children, and poor women pointed to the duplicates for articles of clothing and furniture which they had been compelled to pledge, and to the one garment in which they stood. He attributed the reluctance among many working men to receive parish relief to the consideration that it would tend not only to break down their self-respect, but to disqualify them from taking advantage of benefits connected with their trade and friendly societies.

Poverty and pauperism form by far the greatest element in the social constitution of the east of London, next the south, and in a less, but still considerable, degree the north, but the west is not lightly tinctured with it. The Rev. E. Kempe, Rector of St. James's, Piccadilly, says that the population in his parish, of between 35,000 and 40,000 souls, contains in it at least 20,000 poor, or about 4-7ths of the whole; and in St. George's, Hanover Square, it is said that 1 in every 9 persons dies on a bed provided by charity.

In the parish of St. Giles-in-the-Fields, one of

the largest in London, containing a population of 37,407 souls, by far the greater proportion of which are of the poorer classes, it is stated by the rector, the Rev. Robert Bickersteth, in a lecture he published, that "the physical circumstances of the poor paralyse all the efforts of the clergyman, the schoolmaster, the Scripture-reader, and the city missionary, for their spiritual or moral welfare. \* \* \* Every effort to create a spiritual tone of feeling is counteracted by a set of physical circumstances which are incompatible with the exercise of common morality. Talk of morality amongst people who herd, men, women, and children together, with no regard of age or sex, in one narrow confined apartment! You might as well talk of cleanliness in a sty, or of limpid purity in the contents of a cesspool."

The vagrants are destitute persons temporarily without a home, who are striving to keep out of a workhouse by seeking a precarious or adventurous employment in the day, and return at night to the couch of straw of a casual ward, and the cup of gruel with bread in the morning; or they are wanderers from one part of the country to another in search of work; many most probably are criminals. The experience of "A Night in the Workhouse" \* gives an appalling picture of the interior of a London casual ward at night.

\* *Pall Mall Gazette*, Jan. 14, 1866.



In this metropolis 1,200 to 1,500 such unhappy persons seek this kind of shelter every night.

These references enable us to form some idea of the amount of poor in a large town like London, and to see how precarious is their subsistence, what vast numbers commonly exist in a state bordering upon pauperism, and how fearful in its consequences is the occurrence of any unusual circumstance which momentarily stops or deranges the machinery of labour. The state of the population in the country towns and rural districts appears to be not much better; they do not, to so great an extent as their town brethren, suffer from the evils of overcrowding and impure air, but the insufficiency and the bad quality of their food would appear to be a more considerable source of weakness and disease with them, while the unfit character of their dwellings is as great, if not a greater feature of evil with them as with the denizens of towns. Take, for example, the most recent specimen of life among the poor in a country town, with plenty of space in it, and possessing naturally all the advantages of pure air, pure water, and goodness of climate. What is the state of the labourer and the poor there? From a petition printed by the House of Commons,\* and presented by the Hon. W. O.

\* *Vide* Appendix to the First Report on Public Petitions, presented February 5-12, 1867.

Stanley, for inquiry into the administration of the Poor-Law in the Holyhead Union, we learn these dreadful facts. The paupers in this union number 12·4 per cent., and the poor rates in the parish of Holyhead are 5*s.* 3*d.* in the pound on the assessed property. The latter is estimated at £16,722 for the parish, and the annual amount of the rate collected is £3,520.

Notwithstanding this expenditure the condition of the poor, and especially of the sick poor, in the town of Holyhead, is deplorably bad.

From among the number of authenticated cases the petitioners state the following :—

“I visited Holyhead yesterday, and made inquiry respecting the case of a pauper named Anne Hughes. In a small cottage, consisting of a single room of about 10 feet square, with the roof sloping from about 10 feet to 7, I found an old woman named Anne Hughes, aged 80, bedridden ; her daughter Anne Hughes, aged 43; and Anne Hughes (granddaughter of the first) aged 16. The girl, Anne Hughes, was delivered of a child on the morning of Saturday the 11th, she and her infant were lying in the bed with the old woman, and Anne Hughes, the younger, informed me that she occupies the same bed at night. Upon the earthen floor of this room a bed is laid down every night for a young man, Lewis Hughes, an elder

brother of the girl who has just been delivered of a child. The small room is so crowded with boxes and articles of furniture, that the bed laid down must quite cover the unoccupied space. The young man occupied the bed on Friday night during the labour and delivery of his sister."

The Poor-Law Board received, on May 28, 1866, a letter from the Medical Officer of Holyhead complaining that—

"There are at present in this district a number of deplorably distressing cases among the sick poor. In one small room there are three paupers afflicted with the worst form of typhus fever, the father occupying the only bed in the house, the mother and the son lying on the floor surrounded with filth."

These samples of the revelations to be found in a small parish suggest the immensity of the evil over the length and breadth of the land, though it is very probable that this parish is exceptionally bad.

Mr. Samuel Clarke, Sanitary Inspector of Norwich, contrasts "cattle sheds with human sheds," and he writes thus:—"Cattle sheds are duly inspected, and the Government, through their officers, recommend precautionary steps to be adopted, which are duly enforced. Ventilation, cleanliness, and separation of the infected from

the convalescent are recommended, and sanitariums are suggested. In sad contrast with this must be viewed the apathy thereon with regard to human sheds, and as my mind turns back in sickening sorrowful recollection to the many, very many, painful sights I have witnessed in the large area of my inspection, I am half ashamed of the office I hold when I find that cattle are more cared for than men."

In connexion with the amount of pauperism and its characteristics let us add a few references to the sickness, the drunkenness, and the deficient food associated with it.

The most constant attendant on overcrowding and filth is typhus fever, of which Dr. Southwood Smith says:—"It appears that out of 77,000 persons who have received parochial relief 14,000 have been attacked with fever, 1-5th part of the whole, and that 13,000 have died. It should be borne in mind that there is no disease which brings so much affliction on a poor man's family as fever; it commonly attacks the heads of the family, upon whose daily labour the subsistence of the family depends."\*

In the Report of the Select Committee on Health of Towns, we find the following:—

"Your Committee are anxious to express the

\* Abstract of a Report on the Prevalence of Fever in twenty metropolitan unions, 1838.



strong opinion they entertain, confirmed by the testimony of many of the witnesses examined, that the dirt, damp, and discomfort so frequently found in and about the habitations of the poorer people in these great towns, has a most pernicious and powerful effect on their moral feelings, induces habits of recklessness and disregard for cleanliness, and all proper pride in personal appearance, and thereby takes away a strong and useful stimulus to industry and exertion.

“The wife, hopeless of being able to make his home comfortable to her husband, abandons all endeavours for the purpose. Neglect leads to neglect, recrimination follows reproof, and their children are brought up amidst dirt and wretchedness, with the example of constant disputes before them.

“Nor can it be doubtful to those who trace the effects of such causes, that the humble classes are often indeed induced or driven by the want of comfort at home, and by the gloomy prospect around them, to have recourse to *dram-drinking, the fertile parent of innumerable ills.*” \*

Mr. Simon in one of his reports to the Privy Council writes:—“In both classes (agricultural and urban) poverty was found to tell most upon those who had families; and in both classes again insufficiency of food does not nearly so much

\* Report from the Select Committee on Health of Towns, 1848.

affect the married labourer as it affects his wife and children, for he, in order to do his work, must eat.

“It must be remembered that privation of food is very reluctantly borne, and that, as a rule, great poorness of diet will only come when other privations have preceded it. Long before insufficiency of diet is a matter of hygienic concern, long before the physiologist would think of counting the grains of nitrogen and carbon which intervene between life and starvation, the household will have been utterly destitute of material comfort—clothing and fuel will have been even scantier than food—against inclemencies of weather there will have been no adequate protection, dwelling space will have been contracted to the degree in which overcrowding produces or increases disease, of household utensils and furniture there will have been scarcely any, even cleanliness will have been found costly and difficult, and if there be still self-respectful endeavours to maintain it, any such endeavour will represent additional pangs of hunger. The home, too, will be where shelter can be cheapest bought—in quarters where commonly there is least fruit of sanitary supervision, least drainage, least scavengering, least suppression of public nuisances, least or worst water supply, and if in town least light and air. Such are the sanitary

daughters to which poverty is almost certainly exposed, when it is poverty enough to imply scantiness of food. And while the sum of them is of terrible magnitude against life, the mere scantiness of food is of serious moment."

He adds:—"These are painful reflections, especially when it is remembered that the poverty to which they advert is not the deserved poverty of idleness. In all cases it is the poverty of working populations.

"All disease of such populations, and whatever destitution results from it, must be treated at the public expense, and on a very large scale; the nominal self-support can be only a circuit, longer or shorter, to pauperism."

Thus much of the numbers, condition, and surroundings of the broken down substratum of society—the untaught and untrained. Let us next inquire something of their children, what their number and condition in town and country.

From a very interesting article on "London Pauperism," in the *Standard* newspaper of September 26, 1866, we find the following particulars of pauper children:—

1. As to the number and circumstances of pauper children.

The writer says that "pauper children" form not less than 40 per cent. of metropolitan pauperism. On January 1, 1866, the following numbers

under 16 years of age were relieved in the metropolitan districts.

Indoors—

Belonging to able-bodied poor	-	-	-	3,735
Not able-bodied poor	-	-	-	5,806
Total Indoors	-	-	-	<u>9,541</u>

Outdoors—

Belonging to able-bodied poor	-	-	-	28,139
Not able-bodied poor	-	-	-	5,953
Total Outdoors	-	-	-	<u>34,092</u>
Grand Total	-	-	-	<u>43,633</u>

From a careful examination of the official half-yearly returns of six of the largest metropolitan unions, it was found by this writer on January 1, 1866, that while 1,469 children were relieved, there were *admitted*, during the half year, 2,730 cases, and it is found generally that the yearly admissions of different children are double the number admitted on any single day. Applying this rule to the whole of the metropolitan district, we discover that 19,082 children are found in the workhouses for a longer or shorter period every half year.

With regard to the children relieved at their own homes, the numbers are found to vary in proportion as the relief given is temporary or permanent. Thus, when given on account of the temporary illness of parents, there is found a frequent change in names of those relieved. In the

6 months investigated, 1,226 children were relieved at their own homes on January 1, 1866; but in the half year no less than 8,911 children had been entered on the relief list. So that under this form of distress, for 1 child relieved on any particular day, there are 7 relieved in the course of the half year.

So again, with another form of distress, occasioned by the husband leaving his wife in search of work at a distance, it was found that for 95 children relieved on January 1, 415 were relieved in the 6 months. The proportion here was about 1 to 4.

In the case of widows the relief is of a more continuous and less varying character. The order for relief is often given for a month or 3 months, so that for 1 person relieved on a particular day, probably 2 only will be found on the books for the half year. It is the same with widow's children; it was found that the number relieved on January 1 being 2,622, only 3,785 were relieved in the 6 months. Taking all the children on out-relief on January 1, nearly 5,250, there were 17,228 relieved in the course of the half year ending on Lady Day, 1866.

It would appear, therefore, that multiplication of the number found on a particular day by  $3\frac{1}{4}$  would give the total number for half a year. This done in the case before us gives us a total



of 110,799 pauper children on out-relief, which, combined with the number in workhouses and district schools (9,541), make together 120,340 children whose parents obtain parish relief in the half year. If to this sum we add only a 4th more, for the addition of the number received in the second half of the year, the total then represents, as the writer referred to says, "150,000 children, whose parents live in a state of chronic indigence, and who obviously are not able to pay much for the education of their families."

The last report of the Ragged Schools' Union informs us that the number of their Sunday scholars is about 36,000, and the usual number of children on the books of the day and evening schools is about the same. The changes in the year are often 3, and occasionally 4 times the number of scholars in attendance at any particular date. Therefore there must be about 100,000 children belonging to the pauper class, and appearing in these schools for a longer or a shorter time, and, as the writer quoted points out, "if we add to those a few whose parents struggle to pay for a better education than is here obtained; and also some 10,000 at least, who have never seen the inside of a school, and about 40,000 more who are too young to go, we arrive at pretty much the same result" as that obtained by a study of the relief parish books.

Mr. Farnall reports—"That the condition of out-door pauper children in the rural districts, and in the same class in London, is very dissimilar, and more especially as regards their physical and intellectual state, in which the London children display a marked inferiority. It is well known," says he, "that the homes of these children are in the comfortless garrets and cellars of the unwholesome courts and alleys of London, that their parents form a portion of the refuse of the people, and that they and their children are to be found huddled together in swarms, clothed for the most part with raggedness and filth, and indebted for their very existence to the poor-rates. Corruption of an obstinate and firm growth has its fixed abode amongst them, and is the inevitable consequence of their miseries, their helplessness, and their vices."

Dr. Kay and Mr. Tufnel wrote thus of these children 20 years ago, and the description is perfectly applicable now—"The pauper children come to Norwood from the garrets, cellars, and wretched rooms of alleys and courts in the dense parts of London, in a low state of destitution, covered only with rags and vermin, often the victims of chronic disease, almost universally stunted in their growth, and oftentimes emaciated with want. The low-browed and inexpressive physiognomy is a true index to the mental

darkness, the stubborn tempers, the hopeless spirits, and the vicious habits upon which the master has to work."

The Master of the North Surrey School says that it is easy to distinguish a child brought from Croydon, Lewisham, or Richmond, because he is as tall and strong at 9 years old as the Londoner at 13.

The Master of the Central London School said that—"The children admitted form the dregs of the population, and they arrive in various stages of squalor and disease ; all of them are more or less debased, their intellectual capacities are of the lowest order ; their moral sense is stifled or inactive through suspicion or obstinacy." All except 20 in last year's admission were unable to read more than monosyllables, the majority had never learned the alphabet, and for the most part those who had done so had been at the school before. Two children, fit for the 3rd and 4th classes, came, the one from another pauper school, and the other from a charitable ladies' establishment situated in the Borough."

At Limehouse there were admitted 107 children, of whom only 12 knew how to read and 27 had never been at a school of any kind.

Colonel Jebb observes that from this great mass of neglected childhood, spring the juvenile criminals that eventually stock our gaols with hardened offenders.

The writer in the *Standard* points out the striking association of ignorance, stupidity, and physical debility in connexion with misery and want—

“ When received at the Central London School, disease and suffering are painfully depicted in every face. Often the skin is marred with small-pox, and the eyes disfigured by ophthalmia or scrofula, or the hair is cropped from scald head or ringworm; or the bones are bent, and the figure dwarfed from rickets; or great disfiguring scrofulous glands distort the face, or scar it with the rugged cicatrices of old abscesses. It is very difficult to estimate ages, they are so small, and yet look so old. It is said that a tenth of their number are constantly in hospital, and a considerable number have to be detained in the convalescent wards because they are too delicate to bear the rougher experience of school. As their health improves, the intellect brightens, and the better qualifications of mind come out. At first they are heavy, stubborn, and shy; it is impossible to teach them; they sit moping about, and have no more energy to play than they have to work. But even in a few weeks the feeding and care induce a marvellous change; they astonish with their energy, they play and work with zeal, and pass out into the struggle of life armed with the means of a certain independence of any future help.”

The hospital records of this Central London School indicate that about half the children are admitted in a state of positive disease, and many others are set down as feeble, pale, and thin. The diseases are those of bad hygiene.

These illustrations of the condition of our poor and of the labouring classes, are taken from a heap almost at random; many of a most touching and distressing kind have been rejected in order to keep the references within a readable limit, as, for example, the Rev. Isaac Taylor's report of the state of the poor in his district of Bethnal Green, in which he tells us of the "children's trades," and of the way in which one little labourer—a girl of 4 years old—was found earning her own living by the manufacture of paper lucifer-match boxes, and of whom he says, "this poor little woman, as might be expected, is grave and sad beyond her years. She has none of a child's vivacity; she does not seem to know what play is; her whole thoughts are centred in the eternal round of lucifer-box making, in which her whole life is passed. She has never been beyond the dingy street in which she was born; she has never so much as seen a tree, or a daisy, or a blade of grass. And this is only one case out of scores and hundreds."

He says that so great is the mortality among the children in this locality that it is a common



thing for a mother to say that she has buried six or eight, and reared one or two.

What comparison the picture will bear to that of past times it is difficult to say, but whether better or worse, it is bad enough to make every individual in the land above the condition of a pauper or an idiot thoughtful, and anxious to know his own share of responsibility in its continuance.

Mean and pitiful must be the state of that man's mind who is not stimulated by the spectacle of so much human want and misery to exert himself for its diminution. Unpatriotic and insensible to shame must he be who does not blush to find that the country which is the pioneer of science, the disseminator of religion to the world, and so rich as to fling away its millions of gold in distant regions to support sentiments of prestige or chivalry, is so like a whited sepulchre—fair without, but within full of corruption and the wrecks of suffering and destruction.

Shall we be contented to go on multiplying workhouses and prisons, relieving officers and police, in fact all the expensive and unsatisfactory machinery of a palliative and repressive policy, or shall we look our duty in the face and go to the fount and origin of all these social evils? It is true there are other causes besides deficient

education and training that contribute to the results of pauperism and crime, such as the prevalent and *increasing causes of preventable disease* as chiefly exhibited in the miserable and unhealthy but expensive dwellings of the poor, with their shocking surroundings of putrifying filth. Happily public attention has been directed to these, and we may hope in time to see the refuse materials of dwellings better applied than in poisoning the two most essential sustainers of life—the air we breathe and the water we drink—and to find that our philanthropists succeed in getting rid of the disgraceful foci of disease—the wretched dens of our labouring classes—and in replacing them by homes suitable for human beings, compatible with health, and cheap enough to be within the limit of their earnings to pay for them; but the great fountain of human want and sorrow—the deficient training and education of the children of our people—remains to be effectively dealt with.

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## CHAPTER III.

*The efforts of Society and the State to mitigate  
the evils of deficient education and training.*

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\* \* \* \* "quum gentis adultos  
Educunt fœtus, aut quum liquentia mella  
Stipant et dulei distendunt nectare cellas."—ÆNEID.

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WE have now to consider what society and the State have done towards mitigating, and as far as possible removing, the dreadful state of things disclosed in the preceding chapter. We have seen how large a portion of the community is dragging on a wretched existence of animal life, in the condition of ignorance and poverty, decaying like rotten sheep, or degrading into monstrosities of savage or criminal life. We have learned that in the midst of this mass of morbid activity, is springing up constantly what should be the reinforcement of the country's strength and progress, the young and fresh minds and bodies that constitute, among the destitute classes, at

least 40 per cent. of the whole ; but to our dismay and sorrow we find these children neglected, ill-treated, and trained for evil instead of good, sacrificed by a process more heartless because less methodical, and more wicked because on a much larger scale, than the ancient sacrifice of children to heathen gods.

We must perceive that this early stage of humanity represents in its totality an initial force for good or evil, which, like the meeting point of two divergent lines, has a small beginning, but an ever widening extension, which in its developed power we can no more limit or control, than we can the rising of the tides. What means then have we adopted to direct its course aright, so that it may carry bravely and prosperously blessings to our land, instead of swamping it with crime and destitution ?

We find that till the time of Henry VIII. the poor of England subsisted as the poor of Ireland did until 1838, entirely upon private benevolence. By an ancient statute (23rd Edward III., 1348), it was enacted that none should give alms to a beggar able to work. By the common law, the poor were to be sustained by "parsons, rectors of the church, and parishioners, so that none should die for the fault of sustenance." By statute Rich. II., impropiators were obliged to distribute a yearly sum to the poor. But no compulsory law

was enacted until the 27th Hen. VIII., 1535. The origin of the present system of Poor-Law is referred to the 43rd Eliz., 1600.

Of late years the policy of the Poor-Law system has been that of "repression," that is, relief of destitution has been made as painful and hard as possible, in order that no one should apply for it except driven by extreme necessity.

This method of our Poor-Law system has had much to do with the production of a very helpless and degraded form of humanity. A writer\* who visited many of our workhouses for the purpose of inquiry, thus describes the occupation of the inmates—"The employments are of the most wretched kind; there is no farm to be tilled, no garden to be cultivated, and in very few workhouses is there any useful art with which they can be busied. Picking oakum is the most common labour, breaking stones is second, and pumping water is third. \* \* \* To all the inmates amusements are denied, except to the children, and even their play, taken when other children are most joyous, is destitute alike of heart and hope. They neither laugh as ordinary free children do, nor move like them; when they laugh they tremble, when they run they shuffle, and when they come in obedience to a call, they

\* *Vide* a paper in the *Social Science Review*, March, 1864, entitled "The English Bastile," by Dr. B. W. Richardson, M.A., M.D.



cringe ; every element of a true manly and womanly nature is scrupulously kept down, and the institution which gains greatest favour, is that which makes the young child most animal and most submissive."

With adult paupers the treatment is not more considerate, and is, on the whole, more degrading to the mind and less favourable to bodily health than is the treatment and discipline given to the criminals in our prisons. The same writer already quoted, says, "Relatives of the nearest and dearest sort are cut off from communication, or, if allowed to speak, are permitted the favour under such surveillance, that the indulgence is transformed into mocking cruelty \* \* \* \*

In the matter of food the grossest evils prevail. The sickly dejected faces of the elder classes, the pale lifeless countenances of the children, the constant occurrence and recurrence of diseases of the skin in the young, and many other phenomena, tell how badly constructed for human subsistence is the workhouse fare." But the kind and selection of food is less objectionable than the method of serving it out. "In the whole history of degrading spectacles, there is not one that touches meal-time in an English Bastile (workhouse). In some Bastiles the breakfast, which consists, probably, of gruel with bread, is served from behind a screen

through a hole. The miserable objects that are to eat assemble in obedience to call or bell, and bring their little tin cans; then they march, one by one, holding their cans submissively, like the slaves presenting cups to Babylonish kings, and as they approach the deity who is ladling out the libations of 'skillagalee,' they bend their poor bodies reverentially, receive the trash with humility, and toddle away to gulp it down in silence and despair. At dinner there is no improvement; the diner knows that his food has been weighed to a grain, and is so finely calculated, that, whether he like it or not, if he do swallow it, he shall surely not die."

Again, "In all departments, in all the phases of his weary and mournful life, the occupant of the English Bastile is ground to the dust. He may grow callous to his fate, and thus become 'satisfied,' but the lesson by which this process is taught to him is wickedly severe and villainously perverse. On the old man or woman such a lesson is a shame; to the child it is a curse; the old man may die and none shall know to what base uses he has come at last; but the child, who must go into the world from the 'house,' issues forth, having of necessity one of two principles engrafted in his nature: he is either so spoiled by oppression that he remains in the world ever, at heart, a pauper—in soul

and body a pauper—or he feels the indignity which England has so unjustly put on him, and leaves her, however badly he may be spared, for some better place, where the misery of his childhood may be forgotten.”

“Shall we wonder the poor often and often prefer to die from sheer starvation rather than enter houses where mental torment is piled on physical destitution?”

“Can we say that England deserves a healthy poor and honest back-bone of population when she treats poverty in its helpless forms with so much inhuman severity? We think not. On the subject of the treatment of her poor, England is not apathetic merely but loathsome. By the side of her practical behaviour on this point, her profession of religion stands as a ghastly shadow; her love of fairness and freedom as pretence; her sympathy with the enslaved as hypocritical mouthing; and her talk of national greatness and superiority as the babble of a fool’s paradise.”

In the time of Elizabeth there was no provision for the education of pauper children. Queen Anne was the zealous friend of education; she founded the Grey Coat School, Westminster, in 1698, and cordially supported the setting up parochial Charity Schools (one of which had been established in 1688 at St. Margaret’s, West-

minster). In 1744 nearly 2,000 of these schools were established in Great Britain and Ireland, principally by the instrumentality of the Society for the Promotion of Useful Knowledge. About 1784, Mr. Robert Raikes originated Sunday-schools, of which there were in England, in 1833, 16,828, with 1,548,890 scholars. The Sunday-school Union was formed in 1803. In 1796, Joseph Lancaster, a young Quaker, began to instruct the children of the poor. He had 90 pupils before he was 18 years old, and 1,000 pupils in 1798. To provide teachers he invented the "monitorial" system. By his exertions the British and Foreign School Society was founded in 1808 with the name of the "Royal Lancasterian Institution," etc. This being unsectarian was followed by the institution of the Church of England "National Society for Educating the Poor," in 1811. Between 1819-40 the Charity Commission, appointed at the instance of Mr. (now Lord) Brougham, published their reports on education in 37 volumes, folio. In 1834, the Government began the annual grant of £20,000 which was continued till 1839, when the Committee of the Privy Council on Education was constituted for the distribution of the money. In 1852, the grant was £150,000, for 1866 it was £622,730.

In 1836, the Home and Colonial School Society

was instituted, and about 1843 were formed the Voluntary School Society and the Congregational Board of Education. In 1844 the Ragged-school Union was formed.

It is said that a first duty of the Poor-Law Board was to order "That the boys and girls who are inmates of workhouses shall, for three hours at least every day, be instructed in reading, writing, arithmetic, and the principles of religion, together with such other instruction as may fit them for service, and train them to habits of usefulness, industry, and virtue." Notwithstanding, until the Government proposed to pay half the salaries of proper schoolmasters, the guardians of the poor failed to establish any suitable means of educating their children. The writer in the *Standard* says, "Indeed the ordinary occupation of guardians being to deal with adult paupers, and to check expenditure; to probe the reality of poverty, and to prevent fraud; it is not to be wondered at that they looked upon the question of education from a peculiarly pecuniary point of view, and were little friendly to an efficient system, which necessarily involved considerable outlay." \*

In 1841 the Commissioners of the Poor-Law pointed out that the children in workhouses, even in those in which classification was maintained

\* We are indebted largely to the article in the *Standard* of September 26, 1866, for these particulars.



associated with the other inmates, with all the polluting consequences of contact with vice and ignorance ; and they recommended the establishment of district schools as necessary for placing the pauper children in a career of virtuous and successful industry. In 1845 it was, therefore, made lawful for the Poor-Law Commissioners to combine unions with school districts for the management of children under 16 years of age, and for their separation from workhouse influence.

At present only 6 of such district schools have been formed, and 3 of them are in the metropolitan district. The failure of the plan depended, doubtlessly, on its permissive character ; had it been imperative it might have overcome the obstacles due to the infirmities and the prejudices of parochial minds, and to the great objection to any scheme which involved a considerable first outlay. The consequence is that for the most part the children are found in the workhouses in a state of complete ignorance, and without any efficient moral, intellectual, or industrial training. Habituated to an atmosphere of pauperism, they come to regard the workhouse as their homes, and poverty and dependence as the natural state of things.

The distribution of pauper children in the metropolis is as follows :—

## I.—DISTRICT SCHOOLS.

	No. of Children
St. Martin's-in-the-Fields - Central London -	863
East London - - - - - "	
West London - - - - - "	
City of London - - - - - "	
St. Saviour's, Southwark - - - - - "	718
Chelsea - - - - - North Surrey -	
St. Pancras - - - - - "	
Lewisham - - - - - "	
St. Olave, Southwark - Metropolitan District -	952
Newington - - - - - "	
Camberwell - - - - - "	
Rotherhithe - - - - - "	
Greenwich - - - - - "	
Total in district schools - - -	<u>2,533</u>

## II.—SEPARATE SCHOOLS.

Kensington, at Plasket - - - - -	130
St. George's, Hanover Square - - - - -	170
St. James's, Westminster, at Battersea - - - - -	200
St. Marylebone, at Southall - - - - -	366
Hampstead, at Redhill. No return.	
Islington, at Holloway - - - - -	184
Hackney, at Hackney - - - - -	137
St. Giles and St. George's—infants at Isleworth -	144
Strand, at Edmonton - - - - -	100
Clerkenwell, at Highgate - - - - -	164
St. Luke, at Mile End - - - - -	120
Shoreditch, at Brentwood - - - - -	283
Whitechapel, at Forest Gate - - - - -	582
St. George's-in-the-East, at Plasket - - - - -	254
Stepney, at Limehouse - - - - -	429
Mile End, at Mile End - - - - -	145
Poplar, at Plasket - - - - -	150
St. George's, Southwark, at Mitcham - - - - -	201
Lambeth, at Norwood - - - - -	375
Total in separate schools - - -	<u>4,194</u>

## III.—IN WORKHOUSES.

	No. of Children
Fulham - - - - -	84
Paddington - - - - -	99
St. Margaret and St. John, Westminster - -	150
Bethnal Green - - - - -	154
Holborn - - - - -	111
Total in Workhouses - -	<u>599</u>
Total children under education -	<u>7,326</u>

Since the last report of the Poor-Law Board the Bethnal Green workhouse became so crowded that it was necessary to send the children away, thus leaving only about 400 children under the disadvantage of the unseparate and unsystematic system of workhouse training.

According to the Poor-Law Report of 1865-6, the average daily number of children attending workhouse and separate, union or parochial schools, in England and Wales, during the half-years ending at Lady Day, 1865-6, was—

Boys under 10 years of age - - -	8,395	
„ above „ - - -	7,925	
	<u>16,320</u>	
Girls under 10 years of age - - -	9,196	
„ above „ - - -	6,229	
	<u>15,425</u>	
Total	<u>31,745</u>	

The average daily number attending district schools, was—

Boys under 10 years of age	-	-	-	608	
„ above	„	-	-	987	
				<hr/>	1,595
Girls under 10 years of age	-	-	-	612	
„ above	„	-	-	754	
				<hr/>	1,366
					<hr/>
					2,961
					<hr/>
Total of children attending Workhouse, Separate, and District Schools - - - - -					<u>34,706</u>

But though in the metropolis the pauper children have been taken out of the workhouses for the most part, and are educated in separate or district schools, in the country it is otherwise. In London the children educated in workhouses are 645 only, to 6,881 in separate or district schools, or about 1 to 15. In the country, the proportion is 27,380 educated in workhouses, to 376 in district or separate schools, or about 73 to 1. When we realise what the differences between the two conditions of life and training are, we may well feel sorrow and indignation that so large a number of young persons should be exposed to so much contamination, and so little aided to become good and useful members of the community. As children, they require no tests, they cannot possibly deceive us as to their helplessness, and their dependency is not the result of their own faults, while we cannot but admit that they are heirs of the same immortal

nature as ourselves, and that they possess the germs of a future greatness or degradation, that in a few years will be of service or of injury to their country, while the determination which rests very considerably in the training and the moral atmosphere of their early growth. The *Standard* says on this subject, "We have no right to keep children in workhouses where masters of competence and respectability refuse to teach, where the Poor-Law Board refuses to sanction sufficient salaries, lest the schoolmaster should be more respected and better paid than the master of the workhouse ; where the Privy Council does not interfere or give any encouragement to first-class education, and where it is all but impossible to carry out a system of industrial training on a sufficient scale."

Mr. Chadwick, one of our most experienced and valued champions of sanitary and educational reform, says, "Of the pauper children brought up, sometimes by a drunken adult pauper, who for a pot of beer extra a day, taught them the three R.s and the catechism, of these children so taught, not above one-third could be traced to respectable service ; the great majority went to the 'bad,' to the streets as mendicants or as juvenile delinquents, or to the prisons as runaway apprentices, or as depredators. A chaplain of Newgate who has traced the antecedents of delin-



quents there, declares that the most impudent and obdurate have come out of the London poor-houses." \*

The education of the outdoor pauper children :—

Denison's Act was passed in the 18-19th year of the present reign. This Act was to enable Boards of Guardians, if they think proper, to pay for the education of children out of the work-house. This Act has been almost inoperative, Guardians do not appear to have liked incurring the increased expenditure. For years after this Act was passed, it was found that only 11 children were thus provided for, and that in 9 important counties. In one metropolitan union only are its provisions systematically carried out, and that, all honour to it, is Mile End. The writer in the *Standard* very justly observes that "An Act of Parliament may impose education as a condition of outdoor relief, and also authorise the payment for it; but so long as there is no personal responsibility in the agents who carry out the law, there can be no guarantee that the intention will be fulfilled. We are of opinion that the moment a family loses its independence, the children ought to be treated as the law directs; and that even in cases where parents neglect

\* "National Elementary Education," an address by Edwin Chadwick, Esq., C.B. R. J. Bush, Charing Cross.

their duty, the State is bound in defence of the best interests of the community to interfere in the children's behalf."

The total expenditure for the relief of the poor as administered by the Poor-Law Board, amounted in 1866 to £6,439,515, which was at the rate of 6s. 1 $\frac{1}{4}$ d. per head of population.

The State aid to the great work of educating the children of the poor, is administered in the form of annual grants voted by Parliament, and through the instrumentality of an establishment called the Education Department of the Privy Council.

The mode of administration consists in aiding, under certain conditions, voluntary local exertions to establish or maintain schools, which are either—

(a) For the instruction of children in elementary knowledge.

(b) For training schoolmasters and schoolmistresses.

The children live with their parents, and charge is taken of them only during school hours.

In the schools for training schoolmasters and schoolmistresses called normal schools, entire charge is taken of the students.

Aid to maintain these elementary schools is given by grants to the managers of them on condition of the attendance and proficiency of the scholars; the qualification of the teachers (of whom the principal must be a certificated teacher),

and the state of the schools. These conditions are all tested and examined by the Government inspectors once a year. The inspector, in the case of any school eligible for the grant, being satisfied, is able to award the sum of 4*s.* for every scholar presented who has attended not less than 200 morning and afternoon meetings of the school; and 4*s.* each more, that is 8*s.* for any scholar who has attended more than 200 meetings, and who passes the examination of the inspector in reading, writing and ciphering. If a child, for whom 8*s.* is claimed, does not satisfy the inspector in the examination, a forfeit of 2*s.* 8*d.* in either or all of the subjects of the examination may be made, which will reduce the 8*s.* to 5*s.* 4*d.*, 2*s.* 8*d.*, or withhold it altogether. In the case of evening scholars, 2*s.* 6*d.* a year only is paid per scholar; and for every evening scholar who has attended more than 24 evenings, and is subjected to examination, 5*s.* if he pass, but he also will forfeit 1*s.* 8*d.* on each subject in reading, writing, and arithmetic if he fail to pass the examination in one, two, or all of the three subjects of examination.

The inspectors do not interfere with the religious instruction, discipline, or management of schools, but are employed only to verify the fulfilment of the conditions on which the grants are made.

Grants for building schools are also made under conditions.

No grant is made for building normal schools, but it is made to the practising and educational department of such schools; as for example, annual grants are made of £100 in 5 successive payments of £20 per annum, for every master; and of £70, or £14 per annum for 5 years for every mistress; who in either case having been in the normal school for 2 years, has since December 1862—

(a) Completed the prescribed period of probation, and become qualified to receive a certificate in a school.

(b) Been reported by the proper department to have completed a like period of good service as an elementary teacher in the Army or Royal Navy, or (within Great Britain) in Poor-Law Schools, certified Industrial Schools, or certified Reformatories.

Such is a very brief outline of the mode in which this governmental aid to education is conveyed. In the last report—1866-7—we find that the expense of administering it amounted to £75,030, and the grants to £546,700. This expense of administration included the salaries of the inspectors, about 38 in number, amounting to £49,458, or an average of £1,300 per annum each.

The grants to elementary schools in England and Wales under the Revised Code were—

	£
For day scholars - - - - -	378,002
„ evening scholars - - - - -	10,002
In annual grants to training colleges -	60,934

The relative proportion of the grants to the different religious denominations was, of the schools inspected between September 1, 1865, and August 31, 1866, as follows:—

IN ENGLAND AND WALES.

	Church of England.	British, Wesleyan, and other schools not connec- ted with Church of England.	Roman Catholic schools.
Schools (number of)	5,293	1,131	270
Scholars „	891,088	226,069	51,474

The Church of Scotland schools to which grants were made, were—

IN SCOTLAND.

Schools - - - - -	1,466
Scholars - - - - -	167,307

It appears therefore, that in all 7,909 schools were aided and inspected, and that 1,335,938 children were on the school books; but on the other hand, of the latter number only 664,005 were presented to the inspectors for examina-



tion to claim the 8s. instead of the 4s., and of these only 432,486 passed their examination in all the standards.

The total number of teachers employed, were, in England, Wales, and Scotland, as follow:—

Certificated Teachers.		Assistant Teachers.		Pupil Teachers.	
Males	6,816	Males	534	Males	5,032
Females	5,363	Females	527	Females	5,939
	<u>12,170</u>		<u>1,061</u>		<u>10,791</u>

On reviewing the system of the Revised Code we cannot help being struck with the liberality and freedom from all narrow views as to creed in the spirit and execution of the plan. It offers aid to all and any denominations that will come forward and show by their numbers and zeal the sincerity of their determination to educate their children. Moreover, the system of educating and training the persons employed in the work of elementary education by the normal schools is excellent, and would appear to be most necessary. The reports of the inspectors are unanimous in their testimony to the superiority of the results in the schools where these trained or certificated teachers are employed. This is only what common-sense and experience would lead us to expect, for it is clear that in teaching numbers of children together, system and method are as essential as the requisite knowledge, and the instances

must be very few where uncertificated teachers can be so well fitted for their work as those who have gone through the devised training. It is only to be feared that the existing inducements to competent men and women to devote themselves to this work are too much reduced, and the qualifications required of them for teaching are not sufficiently high.

The good effect of the aided schools in their neighbourhood is referred to by Mr. Bellairs, who says in his report—"I will not leave this subject without mentioning the fact that during my inspectorate I have had repeated instances of the very striking advantages of aided schools. The parishes in which they have existed for a sufficient length of time possess a higher type of population; gross crimes decrease; the labourer is more intelligent, self-reliant, and self-respected; the church is better attended, the Sunday better observed; the choice intellects are deported into higher and more responsible spheres of labour, thereby strengthening the aggregate power of the nation, and increasing the value that remains." \*

So far the measures instituted by the council give unqualified satisfaction. In regard to the numbers of the children needing succour, and who are reached by this machinery, and regarding

\* "Report of the Committee of Council on Education," 1866-7, p. 21.

also the quality of the education and the training attained by those to whom it does reach, an unsatisfactory report must be given. The system breaks down unfortunately in three principal directions.

1. In the fact that the schools qualified for the grant cannot be raised in remote and very poor districts, where the aid is, in fact, most wanted. In such cases the burden of starting the school, and obtaining for it a certain voluntary support devolves on the clergyman, who is often very poor, underpaid, over-worked, and has a large family. Mr. Capel says in his report that half the parishes in Warwickshire are untouched by the present system, and that 1 child in 25 only goes to school. Mr. Byrne states that at least two-thirds of the elementary schools in Gloucestershire are excluded by their poverty from the benefits of the Government Act.\*

*The Morning Post*, in a leader of February 3, 1868, writes:—

“It is less improbable that there should be 150,000 untaught children idling about London streets and alleys, starving in London cellars, and sleeping under the dry arches of London bridges and viaducts, than that there should exist a single London parish destitute of any kind of public elementary school. Yet the result of a

\* Committee of Council on Education, 1866-7.

very comprehensive investigation of the educational resources of the whole metropolitan diocese was to bring to light the startling fact that there were, not two years since, no less than nine such parishes, situated for the most part in poor suburban districts, and numbering each from 5,000 to 15,000 inhabitants. There were six others in want of infant schools, two of boys' schools, and 26 in such urgent need of funds for purposes of building and improvement, that some were teaching in temporary churches, some in hired rooms, and one in an unoccupied studio. At St. Michael's, Islington, where the population exceeds 5,000, the want of school space compels the authorities to reject some 15 or 20 children every week. In West Hackney, with a population of 14,000, there is school accommodation for only 340 children belonging to the established church, and 970 dissenters."

2. The second direction in which the system breaks down is in the difficulty of securing the entrance of the children to the schools, and their regular attendance afterwards. This difficulty proceeds from the ignorance of parents, who, themselves uneducated, look upon what they call "learning" as an idle and useless thing; and from the poverty of parents who require the services of their children, whether at home to nurse the younger sisters and brothers, or in the

field or factory to bring in wages as a help to the family support. The results are indicated in the few following extracts from various sources, especially the statistics of the Manchester Education Aid Society, presented to the Social Science Association, and which are extremely important and suggestive.

The society was formed in 1864, to inquire into the condition of popular education in Manchester and Salford, and to assist its progress by aiding the development and employment of existing machinery. It adopted the plan of assisting parents, by paying partially, and in some cases wholly, the school fees of the school chosen by the parents for the education of their children. After two years' experience the society found that even this great advantage was neglected by parents; about one-half of the grants made were not taken up by the parents who had consented to receive them. They preferred to let their children run wild to paying the small proportion that fell to their share to pay for their schooling; and in a large number of cases they would not send their children to school though the whole expense was offered to be borne by the society.

On a complete canvas of the schools, it was found that 55,000 children were receiving day school education in the schools of every class. It was estimated that one in six of the whole



population ought to be at school, which would give for Manchester and Salford 104,000 children; according to this calculation there were 49,000, or little less than half the whole number of children, losing their chance in life for want of mental and moral culture and seed-sowing. About 7,000 of these young things were at work in the factories. It could not be said that the labour market emptied the schools, for not above 20 per cent. of the absentees were employed in labour, nor was it the poverty of the parents, for the Education Aid had provided an efficient remedy for that. What then was the cause? On examining the statistics of 1,050 families, it was found there were 988 fathers, and 911 mothers. Of the fathers, 183 were unable to read; but of the mothers, 394 were deficient of this elementary accomplishment. This gave the key to the solution of the question. In a working man's house the influence of the mother is supreme, for the father is away at work all day; and the illiterate mother too often has a vulgar prejudice against what she calls "learning," thinking it makes people stuck up, and unfit for work. Children thus brought up do not make more careful fathers, or wiser mothers, and thus the evil does not cure itself.

In a private report of the London Diocesan Executive Committee, there are found upwards of

80 London clergymen testifying to these difficulties. One states that the parents in his district, St. Jude's, Chelsea, "are generally indifferent, occasionally hostile, seldom interested in the matter of education, and uniformly fancy they patronise you by sending their children to school."

Another states how those in the parish of St. Mark's, Clerkenwell, have been visited and remonstrated with by clergy and teachers, how rewards have been promised, punishments inflicted, and every means tried without success.

Mr. Tregarthen writes—"As to the moral duty of providing a certain education for their children, they do not recognise it at all. With a population of 15,500 or more, Brierley Hill and Brammore have in their national schools an attendance of only 500, the number of their scholars having increased only by 6 in the 12 years." \*

"The state of education at Sedgley and Gornal among the girls—many of whom leave school very young, if they even attend school at all, to work at the nail shop and on the pit mound—must be very deplorable. There were five girls at the Sedgley national schools when I last visited it, the population of the district being 10,700." †

"My own conviction is, that until some means are devised to secure regular attendance for the

\* Mr. Sandford's General Report for 1866, p. 194.

† *Ibid.*, p. 195.

children of the poor from 4 to 10, or 11, years of age, a very large amount of our exertion and money will be wasted, and our jails, penitentiaries, and reformatories will show our shortcomings by the presence of a mass of inmates untrained and untaught." \*

The Rev. Mr. Byrne, in his report, says that of 23,072 children, not being infants, on his school registers, no more than 534 are over 13, and 256 only were over 14 years of age ; and he adds that at 11 years of age the children of our working classes, for the most part, leave school for ever. "Up to this time," he says, "the builders have done no more than lay the foundations of the future edifice. Scarcely has the superstructure appeared some few feet above the ground when the workmen are compelled to abandon their labour, leaving time and weather to deal with the unfinished work." †

This difficulty is exhibited also in the fact that the council inspectors visited last year in England and Wales schools having the Government qualification of 8 feet floor-space per child in average attendance, and which in the total were calculated to receive 1,465,203 scholars, but in which only an average attendance was found of 863,420, or 600,000 less than the accommodation would have

\* The Rev. H. W. Bellairs, 1866-7, p. 25.

† "Privy Council Report on Education," 1866-7.

allowed. In other words, where 100 school-seats have been provided, only 59 children have been found to occupy them, not from lack of children, but from the difficulty of getting their parents to send them to school.

3. The third direction in which the present system breaks down, is in the imperfect provision for a sufficient education and training of the children who are sent to the inspected schools. The examination is annual, has 6 standards or degrees of acquirement to test, and the examiner has no means of enforcing in any case that a child shall continue at school until he has passed the 6th or highest standard, which is in fact nearly as little education as any child ought to possess before leaving school finally ; consequently any number of the children so educated may never get beyond the first or second standard. Moreover, the examinations are not sufficiently framed to test the thinking faculties, and the moral consciousness of the children, as indeed it would be difficult to do at the age when they leave school.

Mr. Chadwick points out\* the desirability of half-time schools as an aid to the health and brightness of children, and therefore to their learning faculties. He states his experience of the dulness and feebleness begotten of slow, tiring, over-mental work and under-bodily work, in

\* *Vide* "National Elementary Education."

a close vitiated atmosphere. In this the writer has little doubt he is perfectly right, and that after a child has attained twelve years of age half his time might with the advantages referred to be given up to some child-labour suited to his capabilities, with the second advantage that by a skilful adaptation of those capacities, the labour of children would go far to pay for their education and maintenance. This will be further alluded to when we come to speak of self-supporting schools. It is very satisfactory to read Mr. Chadwick's evidence of the estimation in which these half-time scholars are held by employers of labour.

The extensive and authoritative evidence presented, leaves us in no doubt that the machinery employed by society for the education and training of the children of the poor is lamentably defective, and excepting that of the district and separate schools, which present considerable improvements, it is not only defective but mischievous. The training of a workhouse has been shown to be more favourable to the production of cringing servility, masking brutality and dishonesty, than of manliness and virtue—of debasement and proclivity to crime rather than to a healthy ambition. The education is of the most crude and mechanical kind, better fitted to reinforce vice than honest labour.

The State machinery for promoting education, though liberal in spirit, and to a great extent well-



adapted to accomplish its object, is practically of little avail, for it neither reaches a third of the children requiring it, nor does it efficiently educate, much less train, those it does reach. The causes of its failure have been seen to be chiefly the absence of any power to compel the ignorant and unfeeling parents of poor children to send them to the schools and obtain for them the benefits provided; in this respect reminding us of the difficulties attending the introduction of vaccination, which though affording immunity from a loathsome and dangerous disease, and being a remedy perfectly innocent in its nature, painless in its application, and offered gratuitously to every poor person, is still neglected by them, and would be constantly unemployed but for the compulsory law respecting it, thus not only injuring their children but inflicting on society the continuance of a danger which might otherwise be destroyed.

A second chief cause of failure is distinguished in the difficulty of launching schools, and obtaining for them the amount of support necessary to qualify them for obtaining the Government aid, especially in the most neglected, because the poorest and most remote districts.

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## CHAPTER IV.

### *Scheme for the General Education and Training of Children.*

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“ Perge modo et, quâ te ducit via, dirige gressum.”

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THE inferences naturally deducible from the foregoing statements are :—

1. That teaching and training children for the duties and responsibilities of life constitutes a work of the highest and most responsible character to parents, to society, and to the State.

2. That the amount of pauperism and crime in the country is exceedingly great, and that it indicates a very insufficient performance of the work referred to.

3. That the public means now in operation for the education of the poor are inadequate to reach the requirements ; chiefly for the reason that the very poor, the ignorant, or the selfish

parents of children cannot or will not send their children to the schools provided ; but also because the number of schools and the staff of teachers are insufficient.

The *Morning Post*, in a recent article, writes :—

“ It is terrible enough to know that thousands of wretched children, the offspring of parents who hate education with the bitter hatred of ignorance, and who hate virtue with the bitter hatred of vice, should be sent out daily into the streets to beg and thief, and grow up in such unspeakable degradation of mind and body, as no Swift can picture in his satire, and no Dante in his scorn ; but it is, in some senses, more terrible to know that in this great city—the centre of intelligence, of wisdom, of humanity, of wealth—other thousands of little ones, whose parents would be willing, and even thankful to see them fitly educated for that station of life to which it has pleased God to call them, should be left to suffer all the shame, and even the additional poverty, of the illiterate working man, for want, not of the desire to learn, but of the school in which to be taught.”

It follows that the great desiderata are :—

1. A law compelling parents and society to fulfil the important work devolving on them of educating and training the children committed to their care.

2. A scheme by which the expenses neces-

sarily incurred by the universal carrying out of such a law might be defrayed, and in such a way as not to release the competent from bearing their proper burden, not to interfere with the free action of voluntary effort, and yet sufficient to fill up deficiencies wherever found.

3. A method or mechanism by which children may be not only educated, but trained also for the requirements of life, so that a perverted or misapplied use of improved intelligence may be rendered improbable.

As to the first desideratum, the power of compelling parents and guardians to educate their children, it is well known that foreign governments, and especially Prussia, have long felt the duty, and acted on it with success. In Prussia only 2 per cent. of the recruits for the army are unable to read and write. From a very interesting brochure on this subject\* we learn that—  
 “By the census of 1861, there were in Prussia at that date, 25,156 public elementary schools, and 813 private ones, 25,969 in all. The public elementary schools were, by the same census, attended by 2,773,413 children of both sexes; the private schools by 48,342, making a total of children attending elementary schools of 2,821,755.

\* “The Church of Rome under Protestant Governments,” etc., pp. 41-2. Macdonald & Tugwell, Marlborough Mews, Oxford Street, 1866.

The population of Prussia being 18,491,220, this would give one elementary school to 712 inhabitants, and a proportion of about 110 children to each elementary school. In addition there were 443 so called little children's schools, attended by 30,745.

"In all the schools, public and private, upper as well as elementary, in Prussia, in the year 1861, there were 3,096,546 pupils. In the same year there were 36,314 teachers (33,063 male and 3,251 female) for the public and elementary schools, or 1 teacher to 77 pupils, and 9,913 teachers for the middle, upper, and real schools, or 1 teacher to 27 scholars, making a total of 46,227 to 3,096,546 pupils, or 1 teacher to 66 pupils."

In Switzerland every commune containing more than 20 children is bound to maintain its own schools. Children whose parents are poor are taught gratuitously.\*

But it is said that Englishmen are peculiarly impatient of any kind of dictation, and that an enactment of the kind proposed would be looked upon as an infringement of the liberty of the subject. It must, however, be considered that if laws are founded on the principles of justice and morality, then it is quite impossible for such

\* Report on the state of Education in Continental Europe to the Royal Commission of 1861, by Mr. Arnold and Mr. Pattison.



laws to adapt themselves to every possible human conceit or fancy; if they protect innocence and execute justice, it follows that they must punish the vile and be inconvenient to the unjust. The plea of liberty is good and effective against any usurpation or limitation of harmless freedom, and good privileges, but it is silly and absurd against laws which can only operate against the cruel and unjust, the heartless, or the criminal. Especially wise and humane are those laws which prevent crime and pauperism, for they save both individuals and society from an infinity of sorrow and suffering.

Writing on the "Limits of the province of Government," Mr. Mill says:—

"In the matter of education, the intervention of Government is justifiable, because the case is not one in which the interest and judgment of the consumer are sufficient security for the goodness of the commodity."

Again—

"The proposition that the consumer is a competent judge of the commodity, can be admitted only with numerous abatements and exceptions. He is generally the best judge (though even this is not true universally) of the material objects produced for his use. These are destined to supply some physical want, or gratify some taste or inclination, respecting which wants or inclinations

there is no appeal from the person who feels them, or they are the means and appliances of some occupation, for the use of the persons engaged in it, who may be presumed to be the judges of the things required in their habitual employments. But there are other things of the worth of which the demand of the market is by no means a test; things of which the utility does not consist in ministering to inclinations, nor in serving the daily uses of life, and the want of which is least felt where the need is greatest. This is peculiarly true of those things which are chiefly useful as tending to raise the character of human beings. The uncultivated cannot be judges of cultivation; those who need most to be made wiser and better usually desire it least, and, if they desired it, would be incapable of finding their way to it by their own lights. It will continually happen, on the voluntary system, that, the end not being desired, the means will not be provided at all, or that, the persons requiring improvement having an imperfect or altogether erroneous conception of what they want, the supply called forth by the demand of the market will be anything but what is really required.

“Now any well-intentioned and tolerably civilised Government may think, without presumption, that it does or ought to possess a degree of cultivation above the average of the community which

it rules, and that it should be capable, therefore, of offering better education and better instruction to the people than the greater number of them would spontaneously demand. Education, therefore, is one of those things which it is admissible in principle that a Government should provide for the people." \*

The following arguments are offered in support of the opinion that the State is bound to interference, and to render the work in all cases compulsory.

1. The duty of a State is to protect the innocent and helpless members of the community. Not to educate and train the mind of a child is to inflict upon it injury of the severest kind, amounting to moral murder in many cases. It is, therefore, the unmistakable office of the State to punish such an offence, and to insist on justice being done. This may be called the plea for the individual, as the next three are pleas for society.

2. As the chief sufferings and dangers of society depend on the number of the criminals and paupers included in its community; and as ignorance and want of training are ascertained to be the fruitful causes and sources of crime and pauperism—therefore, it is the business of the State to make education and training compulsory on all.

\* "Principles of Political Economy," by John Stuart Mill. Fifth Edition. Vol. II., p. 560-1.

3. Another social reason is derived from the consideration that it is especially necessary to repress or destroy an evil agent or influence, the rate of progress of which is increasingly great—and that the evils of crime and pauperism tend to multiply, like the increase of population, in a geometrical rather than in an arithmetical progression.

Consequently, it is the urgent duty of the State to adopt a remedy; otherwise the guards which at one time are found sufficient to protect society will further on be found quite ineffectual, and society must fall under the destructive forces of violence and vice, or it must submit to the inconvenience and burden of an ever-increasing police and Poor-Law extension. Indications of this state of things are not wanting at the present moment.

4. A fourth reason for society demanding of the State enforced training as well as teaching is obvious from the considerations before mentioned of the possibility of turning the acquirements of the arts of reading, writing, etc., to evil account as to good, in such a case lending arms to the insurrectionist, the forger, the begging-letter impostor, and every other form of vice and beggary, and against which misuse of advantages, training, which implies the implant and the practice of moral truth and fitness for useful and remunerative service or employment, is the only protection.

If, therefore, it be admitted that State interference is necessary on the grounds that a great social requirement is lamentably in arrear, and that every effort, private and public, to bring it up to a successful fulfilment fails for want of legal compulsion, it is next desirable to inquire in what spirit should this State interference be made? In reply it may at once be stated that the spirit must be one of perfect impartiality to all classes and creeds, requiring fulfilment of the obligation from every parent and guardian throughout the kingdom, and where aid is required and given it must be under precisely the same conditions to all creeds.

It would be impossible for a Government to do this to the satisfaction of all the contending parties if it undertook the work of education, and employed various representatives of different denominations; the only free and successful position for a State interference, will be found in the establishment of a law equally compulsory and binding upon all; and in the conferring on the different schools and educational bodies, payments for results—that is, a reward proportioned in amount to the different degrees of attainment of the pupils educated by the school or educational body referred to.

Proceeding in this spirit we can now advance to the consideration of the scheme and machinery by which it is proposed to carry out such an enact-



ment, and to obtain the rewards proposed for its successful fulfilment. But, before doing so, let us premise a short inquiry into the probable number of the children that at this time should be under education and training.

1. What is the school age during which children should be educated and trained for the business of life?

2. What number of children are there in the community corresponding to this age? and,

3. What number are found as a matter of fact nominally or really obtaining this great desideratum—an elementary education?

On careful consideration it might be admitted that from 6 to 14 is the most natural and experimentally the necessary period of time. From 4 or 5 to 6 a child needs the care and training of an infant school, and from 6 to 14 the education and training of a more advanced elementary school.

At the present time there must be 4,750,000 children between the ages of 5 and 15; in 1866 the number were 4,700,358, this would give a proportion of 3,769,480 for the ages between 6 and 14, and if the number of scholars at that time bore the same relative proportion they did in 1858 there would then have been (1866) about 2,700,000 scholars of all classes and schools between 5 and 15, which would give a proportion of 2,160,000 for the ages between 6 and 14, leaving at that time (1866)

over 1,500,000 children between the ages specified, educationally unprovided for.

Mr. Fraser, in a series of letters to the *Times*,\* finds fault with the estimates that have been made of the amount of ignorance and deficiency of education in the country, and he refers to Mr. Bruce's address at the Social Science Congress in 1866,† also to the calculations of the Principal of Saltly Training College as to Birmingham. Also he objects to the statement of the London Diocesan Board of Education, that in the metropolis there are 150,000 children either without the means of education or not using it. But after making all his corrections he concludes that there are 500,000 children whose education is wholly unprovided for, and another 500,000 only imperfectly provided for, and therefore requiring improvement. Mr. Fraser comes to the task with a great experience, and when we consider that his calculation of the 1,000,000 children he admits as being either without educational means, or with imperfect ones, was arrived at on the basis of the school age being from 4 to 12, and the duration of school life for each child 6 years only instead of 8 (from 6 to 14), then his result of 2,625,000—the number of children requiring education—comes out. But, surely such a school age, and such a school-

\* *Vide Times* newspaper, April 16, 17, 18, 1868.

† "National Education," by the Right Hon. H. A. Bruce, M.P.

life duration cannot be held sufficient to teach and train a child for effective service in the world. What teaching before 7 will be remembered in after life ? and what good habits or useful education will be effective if a child leave school at 12? Experience and science (physiology) teach us that 14 is a more rational, though too early limit.

The official returns of the proportion of scholars to population it is to be feared are greatly in error. These returns have told us that the proportion of scholars to population is, in France, 1 in 9; in Holland, 1 in 8·11; in Prussia, 1 in 6·27, and in England and Wales, 1 in 7·7. Thus representing us as not so very far behind Prussia, the country which is foremost in the duty of educating the young. But, as Professor Jack observes, we have complacently taken a credit to ourselves that a little analysis goes far to modify, and he points out three sources of fallacy.\*

1. That in our calculation we include children under 6 years of age, amounting to 24 per cent. of the whole, and the Prussians exclude the same with one trivial exception only. He thinks that we are bound to strike off 23 per cent. for this error of calculation.

2. In this country, of 100 children in the school list 76 only are found in daily attendance,

\* *The London Student*, for April, 1868, p. 40.

and Mr. Bruce, M.P., stated at the Educational Conference at Manchester, "he would undertake to say that 50 per cent. of the children that ought to be at school were not at school." In Prussia, on the other hand, the attendance being compulsory, comparatively few on the school list will be absent from school.

3. In our calculation we included scholars of all sorts of schools of which the Scotch Assistant Commissioners reported, the other day, that 20 per cent. of the schools in Glasgow were below fair. Professor Jack concludes that our proportion of scholars to population is much nearer 1 in 15 than 1 in 7·7, which, we flattered ourselves, we might compare to the Prussian 1 in 6·27. To state the fact more clearly, he says that in England we have 5 children above the age of 6 at school for every 12 in Prussia.

It is very easy to anticipate the objections to so extended a school life for the children of the poor. It will be said that not only cannot the parents afford to maintain a child so long at school, and provide it with clothes, food, and lodging, but also that in many cases a child's earnings after reaching 12 years of age are often very necessary to the support of the parents and the younger members of the family; and for this reason these objectors would sacrifice such children's hopes and prospects, and

deliver them over to an amount of toil for which they are unfit by want of age and strength, and to a mental starvation and evil influence which will either dwarf the intellect and commit it to a lasting and hopeless unfitness for progress; or will brutalise and demonise it; adding thus to the criminal and destructive enemies of our country. It may be replied, better than this cruelty and wickedness let us be taxed to supply the means to give such poor children a fair start in life. But, indeed, little taxation is necessary; like all other duties assigned to us by Providence, the difficulty diminishes with the earnestness and resolution we bring to overcome it. In this case there can be no doubt that self-supporting schools, that is schools maintained to a great extent by the labour of the children themselves, properly adapted to their age, strength, and ability, would enable the greater number of these poor children to be taken out of the wretched dwellings and surroundings of their parents, and completely maintained and educated independently of them. Many such schools can be associated with factories, workshops, farms, etc., and made nearly self-sustaining. Certainly there is no reason why children's labour after 12 years of age should not, with the conditions and guards named, be made available.



Moreover, as Mr. Chadwick has observed, in the address before quoted, how much more valuable and effective a field for moral training is the workshop than the school. In the latter morality must be perceptive for the most part, but in the workshop it may be made practical and habitual, so long as it is associated with school and education.

The facts brought forward bring us to the conclusion that in England and Wales alone at this time about 4,000,000 of children are to be found between 6 and 14, for whom education and training are conditions as vital and essential as their daily bread. Supposing half of these children to belong to the poor, we find that the action of the Poor-Law results in putting in appearances for 35,000 of them only, and that of the Committee of Council on Education for 664,000 more—we cannot receive those as educated who were not presented to the inspectors for examination.

With this understanding of the necessity for a compulsory law, and of its spirit and scope, we will next proceed to examine the scheme for supplying the means to carry the law out, and the method of education and training to be adopted.

It is proposed, then, that the pecuniary means under this system should include the existing ones of school fees, voluntary subscriptions, and payment by Government for results; but in addition

an enforced parochial rating in all cases where the preceding sources of income are insufficient for parochial schools.

The school fees should be adjusted to the wages or incomes of the parents, varying from 6*d.* a week to nothing in cases of great poverty or sickness. The amount, whatever it might be, to be settled in all cases of dispute by a public officer appointed for the purpose, and whose aid might be requested by any kind of religious or educational body.

Voluntary effort would be quite unimpeded, and as the different religious bodies would naturally themselves prefer educating the children of their flock rather than have the work done by others, so the voluntary efforts of religious communities would be greater than ever. Government aid, it is proposed, should reach every educational body and religious community, under exactly the same circumstances, and those should be simply and solely in the way of premiums for results. Every elementary school would require to fulfil certain conditions, such as, that the system of education should include moral and religious training; that the children should be taught and trained for 8 years, from 6 to 14; that the schools should be healthy, the teachers competent, and that the registers of attendance of each child being accurately kept should be open to the Government

Inspectors on their annual visit. At each annual visit, the inspector, after examining all the registers, and inspecting the children, would proceed to examine those children who, having attained the age of 14, had been under education and training for 8 years. If their examination proved satisfactory to the examiners he would then award to the school fund 20s. for any part of the examination that the child passed successfully, so that if the child passed in 2 parts, he would bring an aid of £2 to the school for his education, if in 3 parts £3, and if in all 4 parts £4. But we may suppose that the average passes would be 3. Let us suppose now the case of a school of 100 children—that every year an eighth of their number would be of the suitable age for examination; that of the 12 or 13 sent in for examination, 10 only passed, and that while some passed in all the 4 parts, others succeeded in 3 or 2 only, and that the average was 3. The Government reward for this success would be equivalent to £30 per annum. This would well pay a third of the expenses of such a school. The school fees of a hundred children ought to produce at least £40 per annum, and would thus leave very little help from voluntary offerings necessary to maintain the school. To float new schools there can be little doubt that voluntary help would pour in from the rich and populous to the poor and sparsely peopled

quarters, the moment a law so salutary had made the work to be done compulsory; but in any case where other means failed a parochial rate in aid would be levied.

The Government expenses for management, inspection, registration, officers, etc., would be met easily and equitably thus :—Let a fee of 7s. a head be charged for the examination of every child who was not educated by the aid of charity schools, or of schools aided by Government rewards. This capitation tax for examination would bring in a yearly income of £80,000 to £90,000 at least, and would amply provide for double or treble the present number of inspectors, etc., and give the benefit of the machinery to the elementary schools for the poor, free of all expense.

The whole result therefore of this plan as regards expense to the public purse would be, that for machinery it would be nothing, for building schools nothing, but that the whole outlay would be gathered into serviceable rewards for good results. Supposing that at this moment there are 4,000,000 children from 7 to 14 to educate and train, and that half the number belong to poor people who require aided schools, there would then be, say, making allowance for sickness, etc., about 200,000 of these children every year of a suitable age to examine, and if these children passed an average of three of the parts of the ex-

amination, the rewards due to the different schools that educated them would amount to £600,000 per annum. The outlay for the results of training teachers in the normal schools of different denominations would probably equal another £100,000 per annum. But mark the difference in the results gained by the proposed new system over the old. The latter exhibits as the sole result the number of 664,005 children, educated in a very imperfect degree, and not specifically trained.

The new system, under very little more public expense, maintains 2,000,000 under education and training, and at each annual examination, at the 14th year, sends into the world 200,000 children, educated and trained in a way much more complete and practical for the requirements of daily life. Moreover, as the work of education goes on, the number of children sent to aided schools will steadily diminish.

The method and mechanism, and the education and training would consist of three parts—registration, inspection, and examination.

(a) Registration: it should be required that every child be registered for education at 6 years of age, stating school adopted. At 14 years of age a second registration should be required, stating the result of the examination by the Government Inspector. If passed, a certificate would be given to the child which would be useful to his or her



future prospects, and honourable to the school which educated the child.

And here might be introduced another valuable reform—let the Registrar of Education be like the Registrar-General, and place him at the head of the department as a permanent, responsible, and skilful manager. In this way we might hope to see education become as effective a department as that of the Post-office or the Registrar-General's, under a Rowland Hill or a Farr.

(b) The inspection would consist in the visit once a year of a Government Inspector, whose duty would be to examine the hygienic conditions of the school and of the scholars, to inspect the registers of attendance and progress of the scholars, and to examine those scholars who had attained the 14th year, in his report attaching the amount of premium to the names of those who passed his examination.

(c) The examination at the 14th year might consist of four parts. The first would take in all that the provisions of the Revised Code include up to the sixth standard. This would insure a competent knowledge of the instruments of learning—reading, writing, and arithmetic.

A second part would be constituted of questions calculated to test the thinking and intelligent functions of the mind, and which would enable the examiner to ascertain if pains had

been bestowed in giving the child a practical notion of the duties of life as a human being and a Christian (where the candidate was a Christian). For example, he might be asked the difference between cause and effect, evidence and opinion or judgment, of thought and memory. The evidence of a Creator, of immortality, of the Saviour (if a Christian). The reasons for preferring truth to falsehood, honesty to dishonesty, self-denial to indulgence, self-dependency to dependency, courage to moral weakness and cowardice. The authority of the Scriptures (if a Christian). The first and second parts would be much interwoven to save time; thus the writing might be tested by replying in writing to one or more of the moral or religious questions.

A third part might include examination in the first elements of chemistry, mechanics, and natural philosophy, or any technical knowledge likely to be useful to the candidate.

A fourth might consist in the elements of music.

This course of education expresses the minimum that any child should have.

For each of these parts of the examination successfully passed, the school would be paid the Government premium of 20s., so that well-taught children would bring in £4 to the school, and none that passed less, probably, than £2.

The elementary schools for educating the children of the labouring classes would be of various kinds.

1. Endowed schools.—These derive their income from property inalienably appropriated, and the premium on passing the successful scholars would enable the managers to extend the boundaries of their schools.

2. Denominational schools, or schools raised by the various religious communities.—The means for doing this would consist partly in the school-fees of the children educated by them, and which should be levied in degrees proportioned to the earnings and the size of the family of the parents. It is proposed, as before stated, that all cases of dispute on this point should be referrible to an arbitrator commissioned by the Government, but accessible to every religious denomination, the action of his office dealing only with the earnings or income of a family, and not with the religion.

The second means of support would be voluntary subscriptions. And—

The third, the premium bestowed by the State on every successful pass.

3. Self-supporting, or partly self-supporting, schools.—These schools would, in addition to the means of support possessed by the last-named, get an additional source of income from the labour of their scholars. Many of these schools would be

associated with factories and other large establishments that employ child-labour. The labour would of course be restricted as to its kind, degree, and duration, so as not to interfere with the health of the child, nor with his education and training; while, in fact, the latter would be most practically attended to in the workshop, where the varied duties and accidents of busy life would constantly afford the teacher opportunities of habituating his pupils in the practice of moral and religious precepts. The earnings would, in the first instance go, *pro rata*, to the support of the school, and after this, if sufficient, to the parents of the child, for his board and clothes. A trifle would be given to the child as pocket-money.

Schools of this kind would also be established on the plan recommended by the Rev. H. Moule, in which the service of the children would be employed in agriculture.

But these schools might often be made into boarding schools, with the happiest results to the children, where the latter possess no decent surroundings or accommodation at home.

4. Normal schools. — These it would appear could not be better administered than they are. The plan is open to every denomination, and the premiums for producing good teachers are bestowed by Government to all, on equal terms.

5. Parish schools. — These schools would differ

from others in possessing the power of levying a parish-rate in aid of their expenses. Like the other schools, they would obtain all they could from voluntary support, and from school fees of the children educated, but any deficiency would be made good by an annual parish rate. Moral and religious education and training being esteemed as essential to a child as intellectual education, so every kind of school would be required to include both in the system adopted by them.

The only difficulty, therefore, in the parish schools would be the form of religion adopted. The natural solution of this difficulty seems to be that which presented itself in Prussia—namely, to accept the wish of the majority. If in a parish or district the majority of the rate-payers are Church of England, let it be the religion of the established church, if Church of Scotland, or Wesleyans, or other Dissenters, or Church of Rome, accordingly. In the latter case only, as this country is professedly Protestant, it would be necessary in every case to allow a second parish school for the reception of the children of Protestant parents, if a sufficient number demanded it. This also is adopted in Prussia.

In conclusion let us now recapitulate the claims of the proposed scheme as sketched out in the preceding pages, to fulfil the required conditions.

1. As utilising all that in the present system is



found to be good and efficient, the proposed scheme retains the method and rules for aiding normal schools, by paying yearly rewards for certificated teachers. Some details of the plan might probably be improved, but the principle of paying for the production of teachers, of whose course of training we are assured, and who, through strict examination by the Government examiners have shown themselves well fitted for their work, seems incapable of improvement, seeing that its advantages are open to every religious denomination alike. Through the instrumentality of normal schools not only are trustworthy teachers produced, but these schools also open an avenue of laudable ambition for the humble but intelligent members of the community who may desire this mode of obtaining for themselves superior instruction, and a position of usefulness more refined than ordinary labour.

The proposed scheme also utilises the existing machinery of council, inspectors, etc. It makes the payment of school fees by parents more accurate, and adapted to their circumstances; and there can be little doubt that, in consequence, the support of elementary schools from this channel will be much larger, and at the same time more just, as placing the weight to be borne more in the right direction.

The proposed plan also leaves the spirit and

action of private benevolence not only perfectly unrestrained, but rather lends a support and strength to it; for there can be little doubt that directly the law comes into operation, and a case of pressure and great difficulty is made out, that moment voluntary effort will rush in to supply the requirement and overcome the difficulty, for every person will feel that here, if ever, is the opportunity of conferring an unmixed good.

2. The proposed plan avoids the religious difficulty, or contracts it to the smallest possible dimensions, by gathering its aid into one form, and distributing that by an uniform system to all comers alike. In effect, saying, to every religious body, show that your system of education includes moral training as well as teaching, that your scholars are not only possessed of the instruments of learning, but that they know the true and useful way of using them, by exhibiting at their examinations that their thinking and knowing faculties have been brought out, distinguishing right from wrong, good from bad, knowing the true object and end of life, the evidences of God, of a Saviour (if Christian), etc. Scholars passing such an examination, and presented by any registered school, shall bring to that school the reward due to the labour bestowed on them.

The religious difficulty is thus placed in the best position, the State is relieved of the necessity

and the great difficulty of entering into questions of religious differences, generally more nominal than real, and in the case of children up to 14 years of age particularly so, but still affording grounds of complaint capable of being turned and twisted into political capital by the demagogue. In a word, the only difficulty is left to the rule of the majority in a local government, instead of the imperial, and the latter is thus saved from all questions of impartiality.

3. As a question of cost, there can be no doubt that the proposed plan would save great national expense, and yet work more equitably than the present one.

As the account now stands, the expense to the Government of educating, in a very imperfect manner, 664,005 children in 1866, was £622,730, for England, Wales, and Scotland; this was at the rate of nearly £1 a child.

The proposed plan insures that 2,000,000 children would be maintained under a well devised system of teaching and training, until at 14 years of age they gave evidence by examination of a suitable fitness for the work and station before them. On condition of the success of this plan only, the State would distribute to the educating and normal schools, in reward for success, about £700,000 per annum, this would be equivalent to about 2s. a child under education. The Com-

mittee of Council might say, "but we had on the books for the year quoted, 1,082,055 children." In reply, it is to be observed, that the comparison is made strictly with results, with the children not simply on the books, but with those presented for examination and passed, of whom only it can be affirmed that they were educated.

The saving of expense is brought about by making the machinery for registering, inspecting, examining, and managing the elementary schools for the poor self-supporting; the capitation fee of 7s. for the examination of all other children being ample for the whole of the expense. Also by enlarging the system and the accuracy of school fee payments, and by giving an impulse and support to the extension and vigour of voluntary effort. Lastly, by the imposition of a parochial school rate in cases where the other means are insufficient.

For these reasons it is submitted that the proposed plan deserves the fair and thoughtful consideration of our legislators and the public.

The cause is one in which all men may gracefully and thankfully put aside small prejudices and selfish considerations, and cordially unite in a resolute effort to redeem the time.

The education and training of the children of the poor cannot at once reduce the great evils of crime and pauperism, but within eight years from

the adoption of such a system very great improvement would be effected. By that time many, and after that time nearly all the young aspirants for occupation in the various domestic services, field service, the arts and trades, would present intelligences brightened and qualified for their work, be much more valuable to their employers, and able to earn for themselves higher wages. Their enlarged and strengthened moral qualities, while supporting an honest ambition to rise, would preserve them in the paths of integrity and virtue.

In this way may we hope to remove the dark cloud of human misery and debasement that in our pauper and criminal population hangs over our heads, depressing the spirit and paining the conscience of the nation ; but in addition we shall give a safe direction to the daily increasing momentum of progress in the masses, and thus make it tend to the safety and happiness of the country and the whole community, instead of allowing it to run into disorder and humiliation.

There is one disturbing influence to these looked-for results necessary to notice, especially as, in the first chapter of this volume, the opinion was expressed that indigence in healthy adults is always attributable to ignorance or vice. The influence referred to is the folly, selfishness, or injustice of employers of labour, or of the directors of public works, or governors of the people,



who may so derange the balance between earnings or wages and the expenses of living, that even the intelligent and virtuous labourer or artisan may be unable to keep out of poverty, or be driven too strongly under the impelling influences of crime. For example, it is possible for employers to be more anxious to make fortunes rapidly than to be just to their workpeople, not caring to see whether the rewards of their industry can obtain for them the necessities and requirements of life. Or it may be that the latter have been raised so much in value by the mismanagement of municipal rulers, that the old relation between the rate of wages and the price of food is lost. We can understand this occurring where the fertilising material of a province is thrown away and utterly wasted, while at the same time great wealth is expended in procuring from distant parts of the world the very same material, thus to that extent enhancing by a double cost the price of our crops and the products of our pastures. Again, interferences with honest and intelligent labour may come from the ignorant or wilful administration of public works, where the management adopted conveys into the workman's home an atmosphere loaded with a poisonous influence that saps the health and energy of himself and family by a slow and insidious but certain process, or which pollutes his drinking water, and the cup he unsuspectingly

puts to his lips, carries into his veins a deadly influence which stretches him on a bed of suffering, or untimely robs him of life, and throws a widow and orphans on the parish care. Or again, the only dwelling accommodation he may be able to procure within the limit of his wages, may be cruelly unfit for health or decency.

These instances will be sufficient to indicate some of the ways in which the appropriate results of education and training may be delayed, and human suffering be prolonged; but though impeded they cannot be arrested, as light spreads over the dark intelligences of the people, and as the step of true advancement quickens and warms to the pace, these errors and wrongs will be swept away and redressed, and happy will be the authors and promoters of them who can plead ignorance. Meantime, the wise, the humane, and the patriotic will have taken counsel of the "Preacher," who says—"So I returned and considered all the oppressions that are done under the sun, and beheld the tears of such as are oppressed, and they had no comforter, and on the side of their oppressors there was power, but they had no comforter." "For if thou seest the oppression of the poor, and violent perverting of judgment and justice in a province marvel not at the matter; for He that is higher than the highest regardeth, and there be higher than they."—ECCLES.





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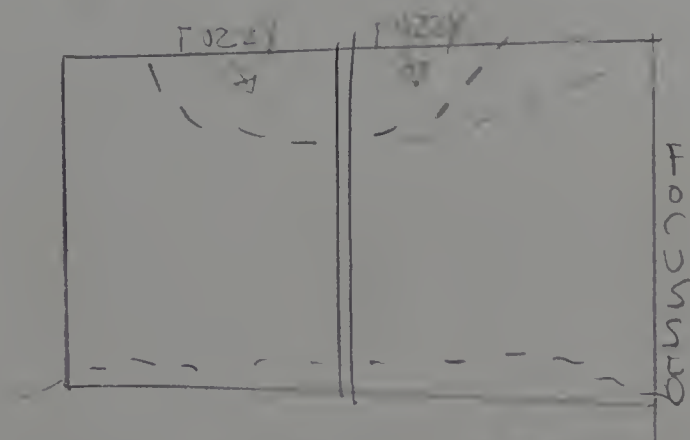






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